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Universalism Vindicated:

BEING THE
SUBSTANCE OF SOME OBSERVATIONS

ON THE
R E V E L A T I O N

OF THE UNBOUNDED

L O V E of G O D,

MADE TO THE

Patriarch, *in the Field of Padanaram.*

GENESIS, xxviii. 14.

AND CONFIRMED BY THE JOINT SUFFRAGES

OF THE

PROPHETS AND APOSTLES.

DELIVERED SOME TIME SINCE TO THE PEOPLE WHO

STATEDLY WORSHIP THE

ONLY WISE GOD OUR SAVIOUR,

IN THE MEETING HOUSE IN MIDDLE STREET,

CORNER OF BENNET STREET.

By John Murray.

Published at the request of the Congregation.

I JOHN iii. 10.—*Hereby perceive we the love of God, because he laid down his life for us.*

I JOHN iv. 10.—*Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

ROMANS viii. 32.—*He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things.*

CHARLESTOWN:

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P R E F A C E.

Reader,

THOU hast, I presume, cast thine eye over the title page, thou hast seen at the bottom the writer's name; with what sensations, thou art the best able to judge. If thou art one of the few who have, from principle, felt an affection for the writer, thou wilt read with pleasure what the following pages contain; if thou art one of the many who have been accustomed to think of the writer with prejudice, thou wilt, if thou readest any farther, read with pain: But whatever thy feelings may be, they never should have been brought into exercise in *this way*, if the publication of the following pages had not been earnestly solicited by friends, who from duty, and inclination, I was impelled to oblige; this, though thou mayest not be disposed to believe, the friends I advert to, can set their seal to the truth of. I do not, however, urge this as an EXCUSE for giving the public—as many of them as may feel disposed to read what I have written—an account of what *God has done for their souls*. My only reason for not doing this often, arises from the consciousness of not being able to do
that

that justice to the subject, which such a subject deserves. If thou art a *christian* reader, thou art a lover of God and man, from thee, therefore, I have nothing to fear—for love thinketh no evil;—if thou art not—from thee I have nothing to hope—and am prepared for what my divine master has taught me to expect. If thou readest for the purpose of finding something to *censure*, in the *manner* thou mayest find ample gratification; for, truth to say, I am not much in the habit of conversing with my brethren in this way. But, admitting the scriptures to be a divine revelation, which I do most religiously believe they are; respecting the *matter* contained in the following pages, I have less to fear from thy criticisms. If thou rejectest what the voice from heaven hath declared, thou rejectest the council of God against thyself: What then has the humble relater of these divine testimonies to expect from thee?—Nothing—or something worse.

I expect but three sorts of readers:—Honest sincere enquirers after divine truth, who will greatly rejoice when they find it; let them find it where they may.—Envious opposers, who hate to come unto the light, and who will not believe, though God and man should declare it unto them:—And indifferent persons who care for none of these things.—Reader, to which of these classes dost thou belong? If to the first, we will rejoice together, for we have found him of whom Moses and the Prophets spake; the Christ, the Saviour of the world—the SEED—in whom all
the

Preface.

the families of the earth shall be blessed.—If to the second, I commend thee to him to whom thou properly belongest; who, having conquered *Death* and the *Devil*, is able to conquer thee also, and make thee willing to receive the truth in the love of it, in the day of his power.—If thou belongest to the last class, thou wilt, probably, rapidly run over the following pages, wherever thou may chance to find them; and laying them down, if thou should happen to be in company—ask what news?—But, whoever thou art, reflect if thou canst, for a moment—take up the book—for any thing *thou* knowest, the matter contained therein may be true—*thou* certainly cannot say it is not; if it is not, *thou* certainly can never be able to find any thing that is. One thing even *thou* wilt readily believe, that thou must surely die; would it not be worth thy while to find out, if possible, whether death would be a loss or gain to thee; at least it might be worth thy while to determine the possibility of ascertaining this matter; for a state of suspense, must be even to *thee* a state of uneasiness. But thou may be at present unconscious of thy state, and thinking thyself whole, conceive thou needest no physician; should this be the case, we must leave thee to the Father of thy spirit who is acquainted with thy condition, and who will not act towards thee according to thy folly, but according to his own wisdom.

Courteous,

Courteous, or uncourteous Reader,

I KNOW not which thou art. I should hope the former, but whether the former, or the latter, I beg leave, or take leave, to inform thee, that, having conversed with thee to the close of the last period, my attention was arrested by a visiting friend, who was no sooner seated, than the following conversation began; which you are welcome to attend to, or turn from, as you see fit.

Friend. Well, do you intend to favor us with the publication of the manuscript you were requested to publish?

Author. I think I shall, though I confess to you I had rather not.

Friend. Why so?

Author. I have many reasons; however, doubts respecting the truth of the doctrines therein contained, are not amongst them.

Friend. Well, I shall not urge you to tell your reasons, but I confess I do not much wonder at your having some reluctance in adding to the number of publications on religious subjects, when you consider the fate of the *best* that have issued from the press, preceding your's.

Author. This, I am free to own, is *one* of my reasons, for, the nearer such subjects are to *divine* truth, the less chance

chance they have of celebrity ; however, as I have not yet learned the science of refusal, I am determined the request made shall be complied with.

Friend. I suspect your publication will draw out some severe reflections ; you will be attacked with violence by the unbelievers of the doctrine.

Author. I doubt it. Professors in general, especially such of them as could appear in print, have more knowledge of human nature, and less zeal, than persons of that description formerly had.

Friend. I am afraid you will make some *serious* people unhappy, who may not think as you do.

Author. It may be so, and if so, I should be sorry for it ; it is not my intention to give pain to any individual.

Friend. You know you have many enemies in the religious world.

Author. So had my superiours. Paul had many enemies, and some of the devout and honorable women, were stirred up against him. If I have the honor to tread in his steps, I must expect to share something of the same treatment.

Friend. Don't you think it would have been better wholly to have omitted, the latter part of your discourse.

Author.

Author. If I had, I certainly should have omitted it; but, as the matter there contained, is found in the Bible, and as many of the opposers of the truth of God, have been taught to think such passages as those found in *Thessalonians* and *Hebrews*, tend to weaken the authority of the truth delivered to the Patriarchs, Prophets, and Apostles; and as there can be no dependance on a testimony which contradicts itself, I thought it best to introduce these passages, in order to shew that, even in the very letter of these passages, there is nothing to stagger the faith of the believer of the truth, which Jehovah spake, and which Abraham, Isaac and Jacob believed.

Friend. I am afraid some people will say your arguments there are evasive.

Author. I am not afraid that any person who has sense enough to see, and honesty enough to own what they see, will think, or say so. I have tenaciously adhered to the very letter of God's word, and we have no other certain rule to go by.

Friend. But do you think your readers will understand you there?

Author. It is none of my fault if they do not. I have spoken with as much plainness as I am able. It is not in my power to give my readers, or hearers, *understanding*. I can only repeat God's truth; this I have done with as much

much clearness as I am able ; it belongs to God alone to give understanding.

Friend. Some people think such subjects as these, should never be brought into public view ; no, not even if they were true.

Author. So thought the Jews, and many others, ever since their first publication ; but God's thoughts are not as their thoughts, else they never would have been published.

Friend. There are many liberal minded men in the present day, who carefully avoid every doctrine that has ever been a subject of dispute.

Author. They are *wise* and *prudent*, from such, the Saviour thanked the Father many things were hid. If the things which make for their peace, are hid from their eyes, it is not to be wondered if they say nothing about them ; if they believe, but profess it not openly, it is because they love the praise of men, more than the praise of God.

Friend. You have often heard it observed, that he that believeth shall be *saved*, and he that believeth not shall be damned.

Author. And I always believed this—but always thought if this was the case, there was something *true before* believ-

ing, and, on enquiring, I find it is the *truth* preached to Abraham, in which is contained the great Salvation, that saves from DEATH, which was *the wages of sin*.

Friend. But, will it not be thought that Salvation is the consequence of believing, since it is said, he that believeth shall be saved?

Author. It will be justly thought so, inasmuch as there are many things the believer is saved from, which the unbeliever is not saved from.

Friend. Which be they?

Author. First, he that believeth is saved from condemnation, or, as our translation has rendered it, Damnation. Secondly, from SHAME, for he that believeth shall never be *ashamed* world without end. Thirdly, from *labour*, for he that believeth entereth into *rest*, and ceaseth from his *own works*, as God did from his. Fourthly, from *uncertainty*, for he that believeth hath the witness in himself—and need not that any man should teach him. Fifthly, he that believeth is saved from tormenting fear, for, instead of the spirit of bondage again to *fear*, they have received the Spirit of adoption, whereby they cry Abba Father.

Friend. How long does *this* salvation continue?

Author. As long as the believer continues to believe, for, now are ye saved saith the Apostle, if ye keep in memo-

ry what ye have heard ; for, believing and the salvation consequent thereon, is, as cause and effect.

Friend. How long will the salvation of God, begun, carried on, and finished by the Saviour of all men, continue ?

Author. As long as the author and finisher of this salvation, in whom, all the families of the earth shall be blessed,

Friend. But what must be the condition of them who die in unbelief ?

Author. They must, for any thing we know to the contrary, remain in the state in which they leave the body, till the day of the Lord, when, whatsoever is *hid* in our day, shall be made manifest, and, as it is written, they shall be all taught of God.

Friend. But what will be the condition of the departed Spirit till that period ?

Author. I cannot tell, but I should suppose that as death leaves us, judgment will find us, and that precisely in the same condition the soul leaves the body, it will remain till the judgment of the great day.

Friend.

Friend. But what can the judgment be for, if Jesus is the Saviour of all men?

Author. That every mouth may be stopped, and all the world may be convicted of their guilt before God, that they may see and feel, how much they are indebted to the Saviour.

Friend. Will it not be thought strange you have said so little about good works, which is professedly profitable unto men?

Author. They ought not to wonder, when they consider my subject led me to the consideration of what God had promised in the ~~seed~~, and that only.

Friend. I have been asked by sundry persons, how it come to pass that you have said so little of the *goodness* of the creature,

Author. Should you ever be questioned on this head again, inform the interrogator, that I know but ONE *really* good—*spiritually* so—and that is God. That I think of the *goodness* of the creature, as the Prophet thought of Ephraim's goodness, even as the *morning cloud*, and the *early dew*, which *passeth away*; that I think the best of them who are called good, as the Prophet thought of persons of that description in his day, when he said, "The best of them is a brier, the most upright is sharper than a thorn hedge," Tell them that I think of my own, and of the righteousness of all God's people

people in themselves, as filthy rags, and lastly, That as there are so many who talk of nothing else but creature goodness, a few individuals in the present day, may be excused, if they should adhere to the apostolic determination, to know nothing amongst the people, but Christ and him crucified.

Friend. But you believe that every one that believes will be careful to maintain good works ?

Author. I believe they *ought*, and that it will be as much their *interest* as their duty so to do, but, if it was the natural consequence of believing, why should the apostle be so earnest in exhorting them that have believed to do so ?

Friend. Is it not said that whatsoever a man soweth that shall he also reap ?

Author. Assuredly they shall, but it would be very unreasonable to expect that, when we had sowed in one field, we should reap in *another*. It has been very justly observed that virtue is its own reward, and that the way of the transgressor is hard.

Friend. It has been frequently urged against such doctrines as you are a promulgator of, that they make it a very easy matter to get to heaven.

Author. To *us* it is, to the Saviour it was not, *he* being made under that law which none of our Fathers were able to bear—did, and suffered, more than any other amongst
men

men or angels ever could---but having redeemed us from the curse of the Law, and reconciled us to God by his Blood, he now calls on us to take *his* yoke upon us, which is *easy*, and *his* burthen, which is *light*.

Friend. But, you will acknowledge the scriptures abound with threatenings to the disobedient, What are we to think of these ?

Author. We ought to think of them as the testimonies of the true God, delivered in the character of a *Lawgiver*, or, in the character of a *Saviour* ; if in the former, which is generally the case, we ought to believe that Jesus Christ in the character of *every* man's head, has suffered, even to death, for the unjust, to bring them to God ; if in the latter character---the *Saviour*---we ought to think they are intended for good ; and, on whomsoever they are executed, the exercised thereby, will finally be obliged to say, It was good for me that I was afflicted.

Friend. It has been repeatedly observed that no doctrine can be of God that don't tend to the promotion of piety, religion and morality.

Author. The observation is just, nothing can lead to God in this way, but what originated with him. But it has been very justly observed, there can be no true piety, religion or morality, but what springs from the love of
God ;

God ; we therefore hear the celebrated Dr. YOUNG, author of Night Thoughts, saying

“ Talk they of morals, O thou bleeding love,
Thou teacher of new morals to mankind ;
The grand morality is love of thee.”—

Friend. But, it is said, If the doctrine you are going to publish should be believed, the believer not having any more fear, would have no stimulus to urge him to obey.

Author. This will be said by none but them who think the obedience resulting from *fear* is more pleasing to God, than the obedience produced by *faith* and *love*, but the *Believer* of the Gospel will be more likely to serve God effectually *without fear*.

Friend. But it is often said that many who *profess* to believe, do not serve God in any way.

Author. If this was true it would not follow that the doctrine believed was false, if this was the case—no doctrine would be true—there are more servants of sin amongst them who profess to believe the doctrines and traditions of men, than amongst the believers of the Gospel of God preached unto Abraham—but again, there are many who *profess* to believe, that never knew any thing of the matter—every *real* believer, that is, every one who being taught of God, believes with the heart—thinks the service of God a delight—they think the service of their Saviour perfect freedom.

On

On the whole, we conceive that nothing can so effectually tend to promote the only obedience which can be acceptable to the Creator, Preserver, and Redeemer of men; as a firm unwavering assurance of the unchanging love of God to us, and the residue of the human race. Therefore we hear the spirit saying—"If God so loved us, ought we not also to love one another."—Hence we hear our Saviour saying—"A new commandment I give unto you, that ye love one another."—*Love*, either in God, or man, thinketh no evil—it worketh no evil—it suffereth long, and is kind—and, whatever unbelievers may say, we are happy in the assurance, that the best examples we find on record of *true piety*, we find among the advocates for the gospel we have the happiness to believe. And, as far as we are able to judge of ourselves, we have no other object in view in the publication of the following pages, than our faithful Creator had in bringing us into being—that is, his glory and our good. "Man's chief end, is to glorify God and enjoy him forever."—That this end may be finally answered we devoutly pray—and believing the Creator—the Judge—the Lawgiver—the Saviour, to be the same—we pray in faith nothing doubting—anticipating with ineffable delight the approaching period, when we, with every creature in heaven, on earth, and under the earth, and in the sea, and all of them, shall ascribe unto the only wise God our Saviour—Blessing, and honor, and power, and dominion, forever and ever—Amen.

Reader—My visiting friend having here left me with his good wishes, with my best wishes I take leave of thee.



UNIVERSALISM VINDICATED:

BEING THE

SUBSTANCE OF SOME OBSERVATIONS, &c.



GENESIS, xxviii, 14.

AND THY SEED SHALL BE AS THE DUST OF THE EARTH, AND THOU SHALT SPREAD ABROAD TO THE WEST, AND TO THE EAST, AND TO THE NORTH, AND TO THE SOUTH, AND IN THEE AND IN THY SEED, SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.

IN attending to this wandering exile on a former occasion, we beheld him in an open field, with no bed but the earth—no pillow but the stones found thereon—and no canopy but the heavens :—But we found he could sleep very comfortably in such circumstances, notwithstanding, and be greatly blessed with the visions of God. The sacred historian informs us, he dreamed a dream in which was presented before his mind's eye, a ladder set upon the earth, and the top of it reached unto heaven. On this ladder the sleeping Patriarch beheld the An-

gels of God, ascending and descending ;—and behold, the Lord, the Jehovah stood above it, and said, “ I am the Lord God of Abraham thy Father, and the God of Isaac, the land whereon thou liest, to thee will I give it, and to thy seed.”

Thus much we found contained in the royal grant respecting a temporal, and temporary inheritance. But in the subject before us, we hear the voice from heaven uttered by the Jehovah, that stood above the ladder declaring, that the seed of this Patriarch, should be as the dust of the earth. This figure of speech no doubt points out the innumerable multitudes, that should spring from this favored stock : this figure was used by the same gracious Being, when he preached the Gospel to the grand father of this youth, but there he added another most glorious figure,—Having turned the Patriarch’s attention to the earth, and, in effect, declaring it as impossible to number the individuals that should spring from him, as the particles of which it was composed—and, having, by fixing the Patriarch’s attention to the earth, led him to consider the origin of the dusty part of his seed, as of the earth earthy—he then turned his attention to the heavens, directing him to view the stars, and said unto him, so shall thy seed be—accordingly we hear an Apostle, under the influence of the spirit of him, who spoke to Abraham and Jacob, declaring, as one star differeth from another star in glory so shall be the resurrection of the dead—thus, the seed how dishonorable and corruptible soever it may have been, while bear-

ing the image of the earthy, shall, in its resurrection state, be honorable, incorruptible and glorious, bearing no more the image of the earthy, but forever after bearing the image of the heavenly; so that even the *vile* body should be changed, and, according to the mighty working whereby the Almighty God, is able to subdue all things unto himself, be fashioned like unto the glorious body of the son of God.

Jehovah, speaking to the spirit of the sleeping Patriarch, informed him, that his seed should spread abroad to the west, originating in the east, they should return to the east again, for they should spread abroad to the east—they should spread abroad to the north, and to the south, so that the seed should be found in every direction; when we look to the east, they are there; when we turn to the west, behold they are there also—the northern regions are inhabited by them, and they possess, by the favor of their covenant God, the southern territory—so that in the gathering together the seed from the four winds, the blessed, blessing God, shall say to the north give up, and to the south keep not back; for thus saith the Lord, fear not, I will bring thy seed from the east, and gather thee from the west; I will say to the north give up and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth—ye, even the blind and the deaf shall be brought forth, consequently, that part of the seed that had been blinded, and therefore could not *see* the things which made for their peace—whose ears had been stopped, so that they could

could not *bear* the words of grace and truth—yet God shall bring *them* into the light, and they shall hear the voice of the Son of God, for *the Redeemer shall come to Zion, and turn away ungodliness from Jacob, and so all Israel shall be saved.*

Thus far have we been indulged with the privilege of hearing the voice of Jehovah confirming the Covenant to Jacob, respecting his seed—blessed are the people who are thus the objects of divine affection, thrice blessed are the people whose God is the Lord. But is the Jehovah, who spake from above the ladder to the Patriarch, the God of the Jews only? nay, but of the Gentiles also; the God of the whole earth, said the evangelic Prophet, shall he be called, and blessed be the God of the whole earth, in confirming the Covenant to Jacob, he was not unmindful of *us*, but, having said so much before respecting *his* seed, he adds in the close of our subject—*And in thee, and in thy seed, shall all the families of the earth be blessed.*

As this, of all other subjects, is to us, and to all the families of the earth, of the most importance; whether we consider the character of the speaker, the character spoken to, or the characters spoken of—we shall consider this sequel of our subject, with peculiar attention, in the following order.

First—The SEED.

Secondly—What this SEED shall contain.

Thirdly—What shall be the portion of the contained—and close with some observations on the whole.

And

And first—the Seed; Though we have seen from the figures made use of, that the seed cannot be numbered—yet, in sundry parts of divine revelation we are led to the contemplation of the *seed* of whom Moses and the prophets spake from the beginning, so that, no sooner did the serpent beguile our general mother, than we hear of the *seed* as the bruiser of the serpent's head. Search the scriptures, saith our Divine Master, *they testify, saith he, of me.* But in no part of divine revelation does the Spirit testify more clearly of the Saviour, than under *this* character; and that, in *this* place we are led to see Jesus, in an especial manner exhibited, is clear from the apostle, who, speaking of the gospel preached unto Abraham, saith, “To Abraham and his *seed* the promises were made—not unto *seeds* as of many, but unto thy *seed*, which is Christ.”

Though the seed of Jacob, in their individual capacity, were for number as the sands of the sea—yet, we find them, as collected in the Shilo, unto whom the gathering of the people should be, exhibited in the *singular* character, “I in them, and thou in me, that we may be perfect in *one*. In thee, and in thy *seed*,” &c. The name this patriarch was destined to bear was Israel—hence his descendants are denominated the children of Israel; but this name is, by the royal prophet applied to Jesus—speaking in the character of the Messiah, we hear him saying, *Many a time have they afflicted me from my youth, (may Israel now say) yet have they not prevailed against me—the ploughmen ploughed upon my back—they made long their furrows.*

Though the scriptures, in which we think we have eternal life, very clearly testify of Jesus, as the *only* life of the world in general, or of any individual in it—though his character, as containing in himself all fulness, is in every part of revelation plainly manifested—yet the question, What think you of Christ? was never more pertinent than at present, especially when we consider there are so many false Christs in the world, who have deceived many. We are taught to believe, the scriptures are the *only* rule given for our direction; but as they testify of Christ, and, as it is *in him* they all consist, they can be of little use to us, except they lead us into an acquaintance with him, *whom to know is life eternal*. The apostle was so sensible of this, that he determined to know nothing among the *Corinthians* but CHRIST, and him crucified—accordingly, though none of the apostles attended more to the scriptures, yet he made use of them principally for the purpose of manifesting Jesus, of whom Moses and the prophets spake, who *died for the sins of the people, according to the scriptures*—and, as peace, and rest, and deliverance from condemnation, with many other advantages, are dependent on, and connected with, believing in Jesus Christ; and, as we cannot believe in him of whom we have not heard, it is of the last importance that we attend to the voice that testifies of him. In attending to *this* voice from heaven, we shall find, that in him *all* fulness dwelt—in his *human* character, the *fulness* of the *human* nature—in his *divine* character, the *fulness* of the *divine* nature; in the former he is the seed, how multiplied

multiplied soever. In this *seed* dwelt all the fulness of the Godhead, so that he is the *only wise* God, and the Saviour of the world—he is the *second Adam*, and the *Lord from heaven*.

But we come in the next place to consider—Secondly, What this *seed* contains. The scriptures declare that the first Adam was a figure of the second—it is therefore, the Lord from heaven bears the name of *Adam*. Adam was considered by the writers of revelation in a *public*, not a *private* character, and not only acting for his posterity, but containing in *himself* their fulness. This truth appears generally acknowledged, inasmuch as we frequently hear, that in Adam all die—nor do we find that *this* truth is called in question by many who deny, that in the second Adam all are made alive—but whatever we see in the *figure*, we have a right to expect in the *substance*, else we could not discover any justice in the figure, according to the plan in infinite wisdom laid. But that Adam contained in *himself* the fulness of human nature, is clear from the death, which, consequent on *his* transgression, passed upon all men. If it should be said, that death passed upon all men, in consequence of all men sinning, we answer, It does not appear from divine revelation, that the descendants of Adam would have sinned, if their father had not—besides, we find death passing on them, who had not, in their own persons, *sinned according to the similitude of Adam's transgression*.

But

But, it is not in *this* figure only, we see Jesus—in a very great variety of figures, we see Jesus manifested, as containing *in* himself, the individuals which constitute his fulness; as, the one *river*, composed of innumerable drops of water—the one *tree*, composed of innumerable branches—the one *temple*, containing an infinite variety of materials—the one *bread*, composed of innumerable grains of wheat. What, saith the apostle, is the bread we break, is it not the *communion* of the *body* of Christ? But what is a communion, but a gathering together, so that the people being, like the grains of wheat that represented them, *many* collected *in* the *seed*, may be *one in* Christ, or the fulness of his body?

But, beside the many speaking figures, made use of by the Spirit of God, to illustrate the truth of—and as it is *in* Christ Jesus, which, for brevity sake, we are obliged to pass over—there are many plain, clear, positive portions of divine testimony, which directly lead the mind of the honest enquirer, to the knowledge of the truth, *as it is in Jesus*, as, It pleased the Father that *in him* (Jesus) the *seed*, *all* fulness should dwell.—God hath appointed a day, in the which he would gather *all* things *into one*.—Of him (the Jehovah) are ye *in* Christ Jesus.—Accepted *in* the beloved, complete *in* him.—We are his workmanship, created *in* Christ Jesus.—For he is our peace, who hath made both *one*.—For to make *in himself* of twain *one new man*, and that he may reconcile both *in one body*.—In whom
(Jesus)

(Jesus) all the building (not buildings) fitly framed together, (not asunder) groweth into an holy *temple* (not temples) in the Lord ; *in* whom you also are builded *together*, for an habitation, (not habitations) according as he (the Jehovah) hath chosen us in him, Jesus.—*In* whom we have redemption, *in* whom also we have obtained an inheritance.

Jesus having, by the grace of God, tasted death for every man, and being, by the power of the divine nature, raised from the dead, ascended in the *same* nature in which he descended—and we are now taught to consider *this* nature, thus raised, and seated at the right hand of the Majesty on high, as the next in dignity to the divine nature ; so as to be as much *one* with the divine nature, as the soul of any individual of the human kind, is with the body it inhabits. The head of *every man* is thus raised far above all principalities, and powers, and might, and dominion, and every name that is named, not only in *this* world, but also in *that* which is to come. God hath put all things under his feet, and gave him to be the head over all things to the church, (the called out) which is his *body*, (not *bodies*) the fulness of him, that *filleth all in all*. Accordingly the apostle, or rather the spirit, speaking *by* the apostle, informed the people, informs us, that, “ Though we were dead in trespasses and sins, yet, God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us *together* with Christ, and hath raised up us together, and made us sit together in heavenly places

in Christ Jesus—that in the ages to come, he might shew the exceeding riches of his grace.

The plan of conditional salvation so generally adopted, wherein it is supposed, nothing is ever done by the Creator, till he is moved thereto by the motions of the creature, is called *grace*; but it is not the *riches of God's grace*, the *exceeding riches of God's grace*, which is *abundantly* displayed in the accomplishment of his eternal purposes, purposed in himself, in Christ Jesus, and in which the *power*, and the *glory*, are *all his own*. The great love wherewith God loved the world, is manifested in the *gift of the Son*. *God so loved the world, he gave them his Son*: But this was not a solitary proof of divine affection—for if God spared not his own Son, but delivered him up to death for *us all*, shall he not with him also, *freely give us all things*; when we are assured that the Son, as the express image of God, was *full of grace and truth*, and that *he is the same yesterday, to-day, and forever*, then we are assured, that in giving the world the Son, the bounteous Giver gave the world the *fulness of grace*. This is what the apostle calls the *unsearchable riches of Christ*, whereof he was made a minister. Unto me, saith he, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the *unsearchable riches of Christ*, and to make *all men see* what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God.

Thus,

Thus, this divinely glorious plan, was not the result of *after* thought in the Deity, consequent on beholding the ruin occasioned by the fall of our first head and representative, but was purposed in *himself, who gave us grace in Christ Jesus, before the world was*—but *now* is manifested, that *all men* might see, and, no doubt, seeing, believe—that believing, they may enter into rest. But this glorious plan of redemption is not *now* manifested solely for the purpose of giving information unto *all men*; but to the intent, that *now* unto the *principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God.* From whence we learn, that God did not see fit before, to communicate this glorious plan, even to his holy angels—and that *they* learned it by attending to the communications made by the Spirit of God, through the instrumentality of the apostles to the church of the living God—and also, we learn, that their obtaining this knowledge of the manifold wisdom of God, by the church, was according to the eternal purpose of God, which he purposed in Christ Jesus our Lord—in whom *we*, originally made a little lower than the angels, *now*, in consequence of being in Christ Jesus, have not only access, but boldness of access, with confidence—and that, not by the faith of the individuals, but by the faith of *him*, of whom the whole *family* (not families) in heaven and earth are named; for, though the people in their natural capacities, are considered as the families of the earth, yet, as the fulness of him, who fill-

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eth all in all, they constitute but *one* family, though inhabiting the heaven and the earth.

God, knowing that neither angels or men could ever attain to the knowledge of this divinely glorious plan of salvation, without he himself should communicate it—when he, who first condescended to descend, ascended far above all heavens—he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers—but they were all given for the perfecting of the saints—for the work of the ministry—for the edifying of the *body* of Christ; the people who were to be edified by these given servants of the ascending God, were the *body* of Christ. They were not made the body of Christ, in consequence of their edification—but they were edified, in consequence of their being the body of Christ, and therefore the loved of God, who loveth *his own* flesh, and hideth not himself therefrom. This edification, we have no doubt, will continue and increase, till the people, being *all taught of God*, shall come, in the unity of the faith, and the knowledge of the Son of God, unto a perfect *man*; unto the measure of the stature of the fulness of Christ. Here let it be observed, that when they come to the unity of the faith and of the knowledge of the Son of God, they come unto a perfect *man*, not perfect *men*, according to the word of our Saviour—that *they* (in the plural) may be (in the singular) perfect *in one*—that in this *one* being *perfect*, they may be perfect, as their Father in heaven is perfect. For,

as no one beside Christ Jesus was ever, in his individual character, perfect, as *God* is *perfect*, the people can only, in him, in whom they are accepted, as an offering in a clean vessel, be found, or, according to the teaching of the Spirit of God, find themselves *perfect*. The phrase, so often made use of by those who go about to establish a righteousness of their own, *Perfection in part*, being a contradiction in terms, shall be passed by without any farther notice.

But it may be said by some, All this may be true respecting the *spiritual seed*, or the *elect*, or the *believer*; but it cannot be true respecting sinners, who are carnal, not spiritual—respecting *unbelievers*, or the *world*, who are said to lay in the wicked one—the grace of God, therefore, in this, and sundry other parts of divine revelation, must be considered in a *limited* point of view, and, when God said, *In thy seed shall all the families of the earth be blessed*, he certainly intended *only* the families who were found calling on his name.

In answer to this, we have only to apply to the law, and to the testimony, if we, or any other, speak not according to *this* rule, it is an evidence, that the speaker is in the dark—that there is *no light* in him.

And first—If the spiritual only were intended to be in the *seed*, and the carnal excluded, not only the Jews in general, but Paul in particular, must be excluded of course; for Paul positively affirms that he was carnal. *I am*, saith this apostle—and this apostle was an honest man, and a lover

lover of truth—I am carnal, and sold under sin. If the righteous, and not sinners, were the only characters contained in the seed, then this seed would be found *alone in the earth*—for the Spirit has expressly declared, there is none righteous, no not one. If unbelievers were to be excluded, then they never would have any thing to believe, the believing of which would give them either peace or joy; for they ought not to believe any thing but the *truth*—and if it is a truth, that they are excluded, then, to believe they are interested in Christ, would be to believe a *lie*; but this would not save them—and if it is a truth, that the seed did not contain in *himself*, in his *life*, his *death*, his *resurrection*, and *ascension*, none but *believers*—and as the children of men in general are unbelievers, *all*, indeed, before they are believers—hence it must follow, that instead of *all* the families of the earth being blessed in the seed, *all* the families of the earth must be cursed out of the seed. This, as has been observed, if believed, would give neither peace or joy.

But we are bound to believe, on the authority of divine revelation, that the seed who was made in the likeness, not of *righteous*, but of *sinful* flesh, contained in himself the fullness of the human, as well as of the divine nature. The spirit teaches us thus to think of the seed in his *birth*. Thus saith the Lord, Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be *born* at once? For as soon

soon as Zion travailed she brought forth her children. In the preceding verse, we are informed a man child was born. It is then asked---Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? It would seem as if it was the same man child shewn to John in vision in the Isle of Patmos. And she brought forth a man child who was to rule all nations. No doubt but it was the same we read of in the 19th of the same book, whose name is called the word of God, and on whose vesture, and on whose thigh was written as his name, King of Kings, and Lord of Lords.

But if the promised seed included in himself, as the *second Adam*, as *every man's head*, as the *new man*, the fulness of the human nature in his birth, so he did in his life, otherwise it does not appear that he could, in consequence of his obedience to the law, under which he was made, become the Lord *our* Righteousness, which is one of the names by which he is properly called; and if, as the second Adam, he had not in himself the fulness of human nature, the righteousness of God, which he, the *only wise God* our Saviour wrought out, would not, could not, as we conceive, with any degree of propriety be declared unto all, and upon all them that believe, for there is no difference. Again, if the people had not been *in him*, in all he wrought, *they* could not be the *righteousness* of God *in him*, nor could he, according to justice, be the *life* of the *world*, for, neither the world in general, or any individual of the world, can be

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the subject of life, according to the rule of divine truth and justice, without that righteousness, which alone gives a legal title thereto. If, saith divine truth, thou wilt enter in life, keep the commandments—this is according to Law, and heaven and earth shall pass away before one jot or tittle of the law shall pass unfulfilled. When Jesus came to seek and to save, it was not in violation of the law. I came not, saith he, to *destroy* the Law, but to fulfil it—Hence then, *he is the life of the world, in consequence of the union subsisting between him, and the people, as exemplified under the figure of head, and members, of which the spirit spake, when by the Apostle he said, I would not have you ignorant that the head of every man is Christ, now, as in nature what is done by the head, is, with spirit, justice and propriety, said to be done by the whole man, so what was done by Jesus as every man's head, made under the Law, is, according to strict justice, in God's sight considered as done by every man—the revelation of this is indeed glad tidings to every creature.*

But, we are not only bound to believe, that the fulness of the human nature was in the *seed*, our *second Adam* in his *birth*, and in his *life*, but also in his *death*. This is, on the very best authority confirmed. Our Saviour, speaking of the death he was to die, said, *and I, when I am lifted up from the earth, will draw all men unto me.*

This the spirit informs us he speak signifying what death he should die—but, certainly not merely with respect to the
manner

manner of his death—for he could have died as an individual in *that*, or any *other* way, without drawing all, or any individual of mankind unto himself—But he drew all men unto himself, that in *his* death they may *all* die, according to the Law which had declared, *the soul that sinneth shall die*—But, having *thus* drawn *all men* unto himself—the love of Christ constrained the apostles to judge, that if one died for *all*, which they were assured the Saviour did, then were *all* dead; this is, perhaps what was intended by the Prophet Isaiah, when he said, *Behold, the Lord maketh the earth empty*. Were we taught to consider the Prophets as mere historians sent to foretell or relate events as they respected only the temporal concerns of the children of men, then we should glean but little knowledge of our Saviour, or salvation, *by him*, in consulting them; but, if we credit him of whom they spake, we shall find *they* testify of *him*, in the various characters, and scenes, in which he was ordained to appear—now, as when he was *lifted up from the earth*, in his crucifixion, and on that occasion, drew all men unto himself, the Prophet in the beautiful language he was directed to make use of, pointed out this grand event by saying, *behold, the Lord maketh the earth empty*. Should we forget that the Prophets testify of Jesus, and read these scriptures without the smallest expectation of finding *him*, we should be very much perplexed to know how to keep peace with the Prophets, in the plain language of their revelation—we do not see at any period of time this prophecy *literally* fulfilled, and should it be confined to the land of Judea, there would

still be a difficulty, as we do not find that even this spot of earth was ever in *this* point of view made empty; it was constantly occupied by the natives or by strangers. In fact, this, as well as sundry other parts of divine revelation, can never appear what *divine* revelation must of necessity be, *true*, except we consider it as true *in Jesus, in whom all things consist*. If, when our Saviour was suspended on the cross between heaven and earth, he contained *in himself* as the *second Adam*, the fulness of the human nature: If, Jew and Gentile were reconciled *in one body* on the cross, then the Lord made the earth empty. The land, saith the prophet, shall be *utterly* emptied, and *utterly* spoiled, for the Lord hath spoken this word. If it should be said, that after it was declared, *The Lord maketh the earth empty—maketh it waste—he scattereth abroad the inhabitants thereof*—that scattering abroad the inhabitants thereof, does not correspond with the idea of their being collected in their head, when he was lifted up from the earth; we answer, their being *scattered*, was an event that took place soon after the crucifixion, according to the divine prediction; and so far is this from opposing the truth as it is in Jesus, that, coming in connection with it, it serves as a corroborating evidence of the former truth.

Again, in the prophecy of the prophet Jeremiah, "Thus saith the Lord, take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it—and they *shall* drink, and it shall be, if they refuse to take

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the cup at thine hand to drink, then shalt thou say unto them—Thus saith the Lord of Hosts, “ye shall *certainly drink*”—and we are expressly told, all the Kingdoms of the world which are on the face of the earth should drink this *cup*.—It would be extremely difficult to find this truth any where but in the garden of Gethsemane, when the head of every man—the part of the body which drinks—said, Father if it be possible, *let this cup pass from me*—should it be said he drank the bitter cup *alone*, let it be observed, it is the *head alone* that drinks, but not in a *separate* state from the body—hence as the head *tastes* for the *whole* body, so Jesus, as the *head* of the *body* *tasted* death for every man.—which *every* man was the fulness of his body.—Can it be doubted that this was the cup our Lord adverted to, when the fond Mother petitioned for preferment for her sons, and the Saviour asked them, are ye able to *drink* of the *cup* that *I shall drink of*, and be baptized with the baptism I am to be baptized with; they, ignorant, as his disciples generally were, at that period, of the full purport of their Lord’s sayings, answered, we are able; and he, in his *own* way replied, ye shall indeed drink of the cup, and be baptized with the baptism: But if this *cup* was the cup put into his hands to drink, in the garden alluded to, and this baptism was, as is generally believed, the *baptism* of his *sufferings* and *death*, where, or how, could this divine testimony be fulfilled any way but in himself? The people we are told were crucified *with* Christ, buried *with* him by *baptism* into *death*—There indeed, the word of the Lord was *divinely accomplished*.

But

But it is not in the *birth*, the *life*, and *death* of Christ alone, the fulness of Jew and Gentile was found, but in his resurrection also ;—for as many as were in him on the *cross*, were in him in the *grave*—and in *hell*—and as many as were in him constituting his fulness in *hell*, and in the *grave*, were with, or in him in his resurrection state. This he was assured of when he said—Thou wilt not leave my soul in *hell*, nor suffer thy holy one to see corruption. The spirit expressly declares, that we are *risen with Christ*.—Jesus appeared the second time without sin, namely, the sin of the world, which was laid upon him, which he bear in his own body on the tree, and which, as the Lamb of God, he took away, putting it away by the sacrifice of himself ; for, though as an individual, he was without sin, neither was guile found in his mouth, yet, as the aggregate of human nature, he bear all their sins, and as one with them, justly suffered for them ; but having by his one sacrifice put away sin ; finishing transgression, making an end of sin, in the account of justice, he appears in the fulness of his body the second time, without sin, and presents them before the Father without spot, and, to the fulness of this body, the divine nature speaks, when he says—This is my beloved Son, this day have I begotten thee.—The apostle instructed by the spirit, who takes of the things of Jesus, and shews them—said, He hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead ; in which sinless resurrection state, the Apostle had, and every one taught by, and a believer of God, have the answer of a good conscience toward God.—The

Apostle

Apostle had not this answer of a good conscience toward God, by the putting away the filth of the flesh, but by the *resurrection* of Jesus Christ from the dead, *in whom* he was presented, *without spot, and blameless in love.*

But it is not in the *birth, the life, the death and resurrection* of Christ, alone, the fulness of his body was, but in his *ascension* also. It was the same body that was *born*, that *lived*—it was the same body in whom dwelt all the fulness of the Godhead that *died*—it was the *same* body that *rose* from the *dead*—it was the *same* body which arose from the dead, that ascended into that heaven, *which must contain him until the times of the restitution of all things*—it was the same Jesus that *descended*, who, after his resurrection, *ascended* far above all heavens, that he might *fill all things*.—Hence the spirit by the Apostle assures us, we are not only *raised up with Christ*, but are made to sit *together* in heavenly places in Christ Jesus.

Thus we find, according to the scriptures that Jesus having entered into the holiest of all with his own blood, presents the people *in himself*, and they are *accepted* in the beloved. The figurative High Priest with the figurative sacrifice, in *figure*, carried all the tribes of Israel into the holiest of all, and *in* his own person presented them before the mercy seat.—If the High Priest was accepted, the tribes of Israel were accepted, for their high priest, presented them on his breast plate before the Lord—hence the people who were on the other side the veil, in their individual capacities,

capacities, were kept in suspense till they heard the sound of the bells that hung between the Pomegranates on the bottom of the sacerdotal garment—but on hearing these, they knew their High Priest lived, and because he lived they should live also; and they shouted for joy—so, every believer in the High Priest of our Profession, will rejoice with joy unspeakable, when they hear his voice from within the vail saying, *Because I live, ye shall live also.*

But we come in the third place to enquire what is the portion of all the families of the earth, consequent on being in this seed. Eternal praises to the Father of the Spirits of all flesh, who assures us that the portion of all the families of the earth in this SEED is *blessing*—not blessing, and *cursing*—or blessing *some* families, and cursing *others*—or *blessing* at *one* time, and *cursing* at *another*—no, he that teaches his disciples to *bless*, and *curse not*—but, even to *bless them* by *whom* they are *despitefully* treated—though *they really suffer*, in consequence of such treatment; will, assuredly, act on his own principles.

But first.—In the promised seed all the families of the earth are blessed with righteousness—this they cannot have any where but in this seed; for, as, ever since the “fall, no mere man hath ever kept the commandments of God.” It follows, that ever since the fall, there have been none righteous any where but in this seed—so, also, can no family of the earth avoid having this righteousness in this seed
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for the seed is holy ; and if the first fruit is holy, so is the lump—Hence the name whereby he is, and shall be called, is the *Lord our Righteousness*.—Righteousness is a perfect obedience to the righteous law of God ; no mere man ever produced this ; but Jesus did ; hence he is become the end of the law for righteousness ; not only unto all in general, but, also to them that *believe* in particular—to all, then, who were unable to obey the law of God in their own persons, Jesus is given as the law fulfiller—and, as the righteousness of God, which is *Immanuel's obedience to the law*, is unto all, and as God so loved the world, as to give them his son, this son, thus given, is, with strict propriety, denominated *the Lord our Righteousness*—and this, with strict truth, every family of the earth, and every individual of each family may say, and each and every individual ought to believe this for himself ; and therefore he who believeth not this, is justly condemned for not giving credit to this truth.

Secondly—All the families of the earth are, in this seed blessed with *justification*. This is the certain consequence of the righteousness they were by the grace of God, in the *given son*, blessed with. It would be an abomination to justify the wicked—hence, when we hear of the *ungodly* being *justified*, we find it is by the *blood of Jesus* ; it is therefore, that the Assembly of Divines, who composed the shorter Catechism, assures us, that, “ Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as *righteous* in his sight, only for the righteousness

eousness of Christ imputed to us, and received by faith." It is *imputed before faith*, but *received by faith*.—It is imputed to all, but received by none but them that believe—Hence these glad tidings is preached to *every* creature, that *all men might see*, in *this* act of God's free grace, the things which make for their peace.

Thirdly.—In this **SEED**, all the families of the earth are blessed with sanctification, or holiness, *without which no man can see the Lord*. Considering the *uncleanness* of all the families of the earth, and the impossibility of the *unclean* standing in the presence of him who is of *purer eyes than to behold iniquity*; the blessing all mankind with *sanctification in Christ Jesus*, is an act of as *free*, and as *much grace*, as the blessing them with justification. But the gracious God never blessed any individual with justification, that he did not bless with sanctification; for *whom he justified, he sanctified*:—And it is of God, who sent Jesus to bless every one of us, and all the families of the earth, by saving *us*, and *them*, from sin, that we are, *in Christ Jesus, who is made unto us sanctification*;—Without sanctification there could be no glorification; it is *only* the *pure in heart* can see God: But, as no family of the earth can boast of *heart purity* in their *own* persons, as is clear, not only from *divine revelation*, but from the testimony of all God's children from the beginning of the world, it is *as* clear, that it is *only* in the *seed*, which is Christ Jesus, that any family of the earth can be, in the present state, blessed with
sanctification;

sanctification ; and from the same divine revelation it is as clear, that this blessing cometh on all the families of the earth, in *Christ Jesus*, otherwise he could not be the *Saviour of all men*.

Fourthly.—In this seed, all the families of the earth are blessed with *life*. This, by the transgression of the first Adam was forfeited, but in the *second Adam*, and by his *obedience* is recovered—and the life thus recovered, is by the favor of God, given to the *world*—the wages of sin is death, but the gift of God, is everlasting life. *God so loved the world he gave them his Son*, and in this Son, he gave them *life*—the world to whom this Son was given was dead in trespasses and sins, but in giving them the Son, the lover of the world gave them *life*, and therefore this gift of God, is emphatically stiled *the life of the world*.

As death, and darkness, in the language of divine revelation are so nearly related, as frequently to be considered synonymous—so *light*, and *life*, seem expressive of the same thing.—In the word that was made flesh we are told, was *life*, and *this life* was the *light of men* ; which is afterward called the *true light* which enlighteneth every man that cometh into the world. When Christ, saith the Apostle, *who is our life*, shall appear, then shall ye also appear with him in glory. Because, saith the Saviour, *I live*, ye shall *live also*. In this seed, as the dwelling place of all generations; we *live*, and as this seed, which is Christ, is the same yesterday, to day and forever, the life which the families of

the earth have in him *must be an everlasting life* ; nor can any of the families of the earth ever lose *this* life, because it is hid with Christ, in God, and as it is *only* in him, any of the families of the earth, however excellent they may be in themselves, can have life ; he that hath not the Son, hath not life, nor *can he see life* ; but God so loved the world he gave them the Son, nor will he ever take this gift away from the world, for the *gifts*, as well as the *callings* of God, are *without repentance*. God will never therefore repent that he so loved the world, as to give them his Son, and in this Son *life*—having loved the world, he will forever love them, for he *changeth not*, he is of one mind, without variableness, or even the shadow of turning.

Fifthly.—In this seed all the families of the earth are blessed with peace.—Peace is made for them, *by the blood of the cross*. The council of peace was between them both, the head of every man, which is Christ, and the head of Christ which is, the *divine nature*. There is no peace, saith my God, to the wicked, hence, as the commission of sin constitutes this character, and as there is no man that liveth, and sinneth not, it is clear that no man can be *justly* entitled to peace in himself, or, out of this SEED. God's covenant is called a covenant of peace ; but Jesus, the promised SEED is declared to be the covenant of the people. It is therefore we hear the Prophet declare this man shall be *our peace* even when the Assyrian cometh into our land---when the angels were sent to proclaim the birth of the world Saviour---they proclaimed peace on earth---and this was glad tidings to *all* people. The Saviour therefore sent forth his servants to
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preach peace to them that were *nigh*, and to them that were *afar off*; and when he was going for a little time to leave them, he said, *My peace I leave with thee*. These things saith the Saviour have I spoken, that *in me you might have peace*. The Apostles who preached peace by Jesus, who they assure us, was *Lord of all*, inform us, we are called to peace, that the kingdom of God is joy and PEACE, the fruit of the spirit is love, joy and peace.

Jesus *himself* is our peace, who hath made both one, Jew and Gentile, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, to make in himself of twain one new man, so making peace, and that he may reconcile both in one body by the cross, having slain the enmity thereby, and came and preached peace to you, which were *afar off*, and to them that were *nigh*, for through him, we both have access by one spirit unto the Father. Thus we find that the fulness of Jew and Gentile, are the subjects of the peace wherewith they are blessed, in the seed of Abraham, the enmity is abolished in his flesh, both are reconciled in one body. Yea, the blind and the ignorant are the subjects of this peace. Hence, the things which are *hid* from *their* eyes, are the things which not only make for peace, but for THEIR peace, from whose eyes they were hid.

When the God of peace would comfort his people, he told them that their seed should inherit the Gentiles, and make the desolate places be inhabited; for, saith the Lord,
thy

thy Maker is thy Husband, the Lord of Hosts is his name, the God of the *whole earth* shall he be called. In a little wrath, saith the Jehovah, I hid my face for a moment, but with everlasting kindness will I have mercy on thee ; and Jehovah said, to the servant that he upheld, to his Elect in whom he took delight.--It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayest be *my salvation unto the ends of the earth.*

Again,---Thus saith the Lord, the Redeemer of Israel, and his holy one, Kings shall see, and arise ; wherefore, because *they* are faithful ? no, because of the Lord that is *faithful.* Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee for a covenant of the people---for what purpose ? *to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners go forth, to them that are in darkness shew yourselves, they shall feed in the ways and their pastures shall be in all high places, they shall not hunger, nor thirst, neither shall the heat nor sun smite them, for he that hath mercy on them shall lead them.*---Behold, these shall come from far, but who are these prisoners ? Children of darkness, on whom the God of the *whole earth* should have mercy, and who should, in the greatness of his goodness, thro' the instrumentality of the SEED, his servant, lead these blind by a way they knew not, even the way of peace, which is the way everlasting.

But

But, sixthly.—In this feed, all the families of the earth are blessed with RECONCILIATION—hehce we find the reconciled God committing to the Apostles the ministry of reconciliation, charging them to tell the world that *God was in Christ reconciling them unto himself, not imputing unto them their trespasses* ; commanding them to tell every creature that Jesus was made sin for them, that they may be made the righteousness of God in him. And, that this *reconciliation* was a matter begun, carried on, and completed on behalf of the lost world, in the *Saviour of the world*—without the creature's knowledge or assent, is plain from the Apostle's beseeching the people he made this declaration to, to be *reconciled unto God* : So that we see, as clear as we see the sun at noon day, that peace made on the cross, confirmed the reconciliation on *God's part*, on behalf of *those, who, in themselves, were enemies to God* : But this reconciliation was preached unto them, that they may be, on *believing it, reconciled unto God*. Thus we see that God is reconciled, and well pleased for *his* righteousness sake, in whom he was *reconciling the world unto himself* ;---and in order that this may be done in a way perfectly conformable to every rule of equity, and justice, the whole world of mankind were, to the eye of the just God, to whom they were accountable, collected in their *Head, Jesus*---nor they alone---their iniquities were collected there also. The Lord laid on *him* the iniquities of *us all*, and not only the iniquities of us all, but *all* our iniquities ; for the spirit of God assures us that, Jesus bear *all our sins* in his own body on the tree ; and that there may be nothing to prevent a reconciliation taking place on the principles of strict justice,

it pleased the Lord to bruise *him*, on whom, and in whose body, the iniquities were, and *his* soul, being exceeding sorrowful, even unto death, was finally made an *offering for sin*; so that *he*, as a *sin offering*, was delivered up to death for us all. Jesus, therefore, *finishing the transgression, making an end of sin, putting it away*, from before God, *by the sacrifice of himself*; the *cause* being thus removed, the *effect* ceases; God is *reconciled*; his justice has all it demanded; his *truth* is fulfilled; *mercy and truth hath met together, righteousness and peace hath embraced each other*; the consequence is, *glory to God in the highest, and on earth, peace and good will to men*.

Thus my beloved friends, we are assured by the voice of Jehovah from above the ladder, that, how wretched soever his offspring may be in this distempered state of things, how low soever they may have fallen, how far soever they may have been led captive by their lusts, which war against their souls—how long soever they may be suffered to bear the image of the earthy—the lover of their souls, who so loved them as to give them his Son, and in this Son grace, before the world was, hath assured us that, in consequence of all the families of the earth being, in this SEED blessed, they shall be brought ultimately into the glorious liberty of the Sons of God—they shall be brought out of the estate of sin and misery in which they are, and brought into an estate of salvation from all these sins and sorrows by a Redeemer—for we have heard the voice of our faithful Crea-

tor saying unto the Patriarch, *In thy seed shall all the families of the earth be blessed.* May we venture to believe this? Is this indeed the word of Jehovah? It is, or it is not, If it is not, what reason have we to believe *any other* testimony delivered under the same signature.---If it is not true, how then can we be directed by this rule, which we have been taught to believe "The only rule given for our direction"? Are we blest with a revelation in which we gain the knowledge of what we never could have known without it, and yet, are we not allowed to take this revelation as it is given--How then can it properly be called *a revelation*, --If it does not *reveal* the mind of the speaker? if God did not mean what he said to Jacob, how are we ever to find out what he meant? We have no *other revelation* from *him*, and if we have no other from *him*, by what rule can any one determine what he meant? But should any one undertake to *reveal*, as the mind of God, not only what is *not* expressed, but something diametrically opposite thereto, this could not be called *divine* revelation, inasmuch as the *reveler* would be merely human. Should it be said that many parts of divine revelation cannot, on many accounts, be clearly understood; suppose this should be granted, does it follow that there is *no* part of divine revelation that can be understood? Should this be the case, then it would clearly follow that we have *no revelation* at all: But if there is any part of divine revelation that may be considered *clear* and *plain*, it is the subject before us, and as it is the *gospel* ordained to be preached to *every creature*, we should suppose it was designed as *a revelation* to *every creature*.

It

It was delivered by the faithful God to Abraham, then to Isaac, then to Jacob ; and, instead of its being contracted in the repetition, or made less clear and expressive, it was, in the repetition, made more clear and explicit. To Abraham, Jehovah said, In thy seed shall the *nations* of the earth be blessed ; to the grandson of this Patriarch, Jehovah declares that, in his seed *all the families* of the earth shall be blessed ; as this was the *gospel*, *Abraham believed* ; as this was the *gospel*, *all the Patriarchs, Prophets, and Apostles believed* ; and as *this gospel alone* can be glad tidings to every creature, can we, if we do not believe *this gospel*, be properly said to be believers ? If believing any thing, properly constitutes a *believer*, then it will be difficult to find any unbelievers in the world ; but we presume, in scripture language, a believer implies one who believes what *Abraham believed* ; if so, how very few are to be found in the faith of Abraham, even amongst them who profess to believe our *revelation divine* ; but we are naturally led to enquire how it is that there are so few who believe. The Apostle asks, how can they believe in him of whom they have not heard ?

It is a melancholy truth, that throughout what is called the christian world, there are very few who have ever heard of the true Christ ; we say the *true* Christ, because Jesus Christ himself told his disciples there should arise false Christs ; the false Christ is some thing, or somewhat called Christ, which is not Christ, by which many are deceived : This could not be the case, if they were not made to believe *that true*, which was indeed false : But is there any way by which

which to determine the *true* from the false Christ? If there is not, the exhortation to beware of the latter, is futile. If it is possible, the question is, where shall we, with certainty, find the difference; unquestionably in the scriptures, which we are assured testify of the true Christ, in the character of *the seed of Abraham*, as the *only wise God*, and *our Saviour*. The scriptures testify of the true Christ as the Immanuel; *God with us*, as the man in whom dwelt all the fulness of the Godhead; the scriptures teach us to consider the *true Christ* as containing in his divine and human nature, the fulness of God and man united; so that the head of *every man* may with truth say to his head, *I in them*, and *thou in me*, that *we may be perfect in one*.

It is a truth, that all the families of the earth shall be blessed.---This truth may be preached, but not *in Christ Jesus*---There may be a variety of ways in the which this may be said to be effected, but there is but *one* way in which the *spirit of truth leads us to expect it*, and this is *in Jesus*, who is the way, the new and living way, and as he is the Alpha as well as the Omega, he is the good old way, in whom alone all the seed of Israel shall be justified and glorified.

It is confessed that by much the greater part of what is called the christian world, have very different views of revelation; and of him of whom the scriptures testify; the generality of professors do not conceive of Jesus as any

more *one* with his people, than was Paul or Peter ; they conceive of the man Christ Jesus as *better* than any other man, but no more *one with the people*, than they are with one another ; and instead of *all* the families of the earth being blessed *in him*, according to the scriptures, it is generally supposed that a very large proportion of the human race, will be *curfed out of him*. But as the heavens and the earth cannot be more opposed to each other, than these different testimonies, one or the other of them most certainly must be false. Either the voice from above the ladder is true, and therefore to be depended on, or the contrary. But we can no more subscribe to both, than we can serve God and Belial. We trust we shall not be censured for pointing out the difference between what we are taught to consider the gospel preached by Jehovah himself unto the Patriarchs, and the other gospel preached in the world ; especially since they who deliver the latter, seem to glory in the opposition they make to the former ; and, what is very extraordinary, the opposers of this gospel preached to the Patriarch, frequently bring God himself to prove it false, by introducing a variety of scriptures that, as it is affirmed, establish quite the contrary doctrine. The Deist stands by, and listens delighted, and finds *his* faith strengthened ; he suspected before that revelation was *not* divine, but now he is fully convinced by the arguments made use of, that it is not. Many of the most respectable characters have proved to a demonstration, according to the judgment of such hearers, that these scriptures contradict themselves ; and therefore many *rationaly* conclude they cannot be divine ;

vine : There are, notwithstanding, many, who, having attained to the knowledge of the truth *as it is in Jesus*, are fully persuaded that the scriptures are, not *yea and nay*, but *yea and amen in Christ Jesus*, and therefore *rationally* conclude they are divine.

We conceive that all mankind may be divided into two classes, and may be considered under the different denominations of *believers*, and *unbelievers* of the truth delivered to, and believed by, the Patriarchs and all God's holy Prophets. For, how numerous soever the subdivisions of these classes may be, there can be but these two grand divisions amongst all of mankind who have an idea of a future state of existence ; both these classes conceive themselves believers of the truth.—What then must honest enquirers after truth, who are accustomed to hear such contradictory testimonies do ? They must judge for themselves ; and, blessed be the God of our life, in this our day, they are permitted to do this. We confess, however, that such contradictory testimonies have a tendency to damp the ardour of pursuit amongst the generality of enquirers ; yet, to those who, with the enquirers of old, *would see Jesus*, and see him as he *really* is, we would recommend a *close* attention to the scriptures, *they* testify of him as he is ; for *they* were dictated by that spirit who taketh of the things of Jesus shewing them to every soul taught of God. These scriptures, or the spirit in them, will shew you that *Jesus is the Saviour of all men—from all sin, and from all sorrow ;*

sorrow; first in himself, according to the love, and wisdom of God, and secondly, by himself, according to the love, and power of God.—These scriptures teaching you that God *loved the world, as to give them his Son*, will teach you to *love* all men, but to *trust* in none—they will direct you to trust in the Lord *alone—in whom* they will assure you, you have *righteousness* and *strength*—they will direct you to *believe God*, let men, how *respectable* soever they may be, say what they may. When Jehovah declared to the Patriarch, *In thy seed shall all the families of the earth be blessed*—believe it—Abraham did, why should not you and I?—But suppose Abraham had not believed it?—Suppose Jacob had not believed it?—Suppose no person in the world should believe it? Is it, therefore, not true? If it was not true, Abraham was wrong in believing it—nor could Abraham, or any other, by believing it, make it true. If it is true, (and if it is not, we have no reason to believe any thing in the Bible) not all the powers of earth or hell, can, by *unbelief*, or in any other way, make it false. But some one, perhaps, will be ready to say, It is true, in a certain sense, that all the families of the earth *are* blessed in Christ Jesus, the promised seed, with the blessings of Providence: But, it should be remembered, that these providential blessings we have *in this world*, in common with all other animals. The God of Providence openeth his hand, and satisfieth the desire of every living thing—here man and beast, feed at the same table, and frequently with the same sensations; but the

Bread

Bread of God, which cometh, not up from the earth, but down from heaven, giving *life unto the world*, is of a very different nature—when Jehovah said, *In thy SEED shall all the families of the earth be blessed*—the words he spake were *spirit*, and *life*.

In this SEED, who was *full of grace and truth*, all the families of the earth are blessed with all *spiritual* blessings, without which, we could hardly conceive of the good things of this life as *real* blessings—could we believe that, instead of being *eternally* blessed in *Christ Jesus*, with all *spiritual* blessings, we were to be *eternally* cursed out of *Christ*—and that we had only a momentary taste of the good things of *this* life, to make our eternal state more miserable; we should then be authorized to think with many of God's people, that these temporary blessings were *real* curses; and thus thinking, it would be impossible to love God the giver, or feel grateful for the gifts, but when we can consider the blessings of providence as the outward and visible signs of the love of God in *Christ Jesus*, from which nothing can ever separate us; then, and not till then, can we feel grateful to the bounteous giver.

But there are some who acknowledge the truth, but think it ought not to be published, least it should be *believed* by *sinners*, though it is, by the same persons affirmed, that damnation, *eternal damnation* is the consequence of not believing the divine report—This is exceeding strange!—

What,

What ! do we err in preaching the gospel, and yet, must sinners be damned for not believing it !

But it will be said, there is *another gospel* which may with safety be preached—which gospel teaches men that they are still under the law, and that their eternal salvation, in whole, or in part, depends on their personal obedience thereto ; but, Is this true ? If it is, none can ever be saved, the advocates for *this* gospel themselves being judges, inasmuch as they declare “ No meer man since the fall hath ever kept the commandments of God,” &c. and that there is not a just man on earth who sinneth not ; by the deeds of the law, therefore, it is plain, no man living can be justified.

In fact it is now high time that professors come to some fixed determination, no longer to halt between two opinions—*Jesus is the Saviour of the world, or he is not*—all the families of the earth are, or shall be, blessed in him, as the SEED, or they are not, or they shall not.—The scriptures confirm the truth preached unto Abraham, or they do not ;—If there are any who are not saved in the Lord, they never can be saved, and, as Jesus cannot be the Saviour of any who are not, and that never will be, saved—it is clear that he cannot be the Saviour of all men ; and, if it can be thus proved, that one part of revelation is false, we can have no dependence on any other part. Let us then devote a few moments in contrasting the testimonies taught by the Believers

of

of the gospel preached* by Jehovah to Abraham, and the unbelievers of this gospel ;—the former declare that in *Jesus the seed of Abraham all the nations, all the families of the earth shall be blessed* ; the latter, declare this absolutely false.—The one affirm that Jesus gave himself a ransom for all ; this, by the greater part of the world is declared absolutely *false* ; and, in many instances, where it is admitted the *ransom was universal*, it is affirmed that innumerable multitudes of the *ransomed*, shall, by *him who ransomed* them, be sent into eternal torment. The former, teach that the *blood of Jesus Christ our Lord cleanseth from all sin* ; The latter, that a very large portion of the sinners of mankind shall *never be cleansed*. The one affirm, that *all flesh shall come and worship before God*, and be *saved* ; The other, that a *remnant only*, shall be thus circumstanced. The one affirm that the Christ of God, *is the life of the world* ; The other, that the *world never will have life, in, or out of Christ*. The one affirm, that *God loves his enemies* ; The other, that he loves none but his friends. The one affirm, that sinners have no *adversary* but the *devil* ; The other affirm, that *God is an adversary* much more to be dreaded than the devil himself. The one affirm, that the kingdoms of this world *shall be the kingdom of God*, and of his Christ ; The other, that the greater part of the kingdoms of this world shall be *eternally*, under the *dominion of the devil*. The one affirm, that *death and hell shall deliver up their dead*, and both *death and hell shall be destroyed* ; The other affirm, that *death and hell shall never deliver up their*

their dead, or be destroyed. The one affirm, by *divine* authority, that Satan shall *reign but a little while* ; The other, that his *reign shall be eternal*. The one affirm, that God shall wipe away tears from all faces, and there shall be *no more pain* ; and these testimonies, by the believers of what Abraham believed, are declared to be *the true sayings of God*. The unbelievers of what Abraham believed, affirm, that weeping and wailing, *pain and torment*, shall be eternal ; and that the contrary, are *not the true sayings of God*. The one affirm, that God hath concluded *sinners in unbelief*, that he might have *mercy upon them* ; The other, that God hath *included them in unbelief that they may be eternally damned*. The one affirm, that Jesus will not *destroy God's work*—the *human nature* ; but that, he was manifested to *destroy the works of the devil* ; The other affirm, he will *destroy God's work*, and *not the works of the devil*. Now, if the words of *grace*, are the words of *truth*, the contrary must be *false*—there is no medium between truth and falsehood. If the scriptures really affirm the doctrines taught by the one and the other, we cannot rationally place any dependance upon them ; but we are persuaded they do not. We know of no scripture in the old, or new testament, which declares that *all the families of the earth shall not be blessed in the seed of Abraham* ; that Jesus is *not the Saviour of the world*, that he is *not the Saviour of all men* ; that he will not *destroy the works of the devil* ; that he *will eternally destroy the works of God*,
made

made for his own glory and their good ; that God was *not* in Christ *reconciling* the world unto himself ; That he *does not* impute unto them their *trespasses* ; That *Death*, and *Hell* shall *not* deliver up their dead ; That *Death*, and *Hell* shall *not* be destroyed ; That God will *not* wipe away tears from off all faces ; That there shall be *more pain* ; That the former things shall *not* pass away, and that all things shall *not* become new. And we are also persuaded that the scriptures brought by those who have not the faith which Abraham had, to prove that the testimony delivered to that Patriarch was not true, when carefully examined, will be found to prove no such thing, and we conceive had Abraham lived to have seen the canon of scriptures closed, he would have found nothing therein which would have obliged him to stagger at the promises made to him, respecting himself and his SEED, and *all the nations*—all the families of the earth contained therein ; he would still believe that God could, in faithfulness and truth, perform his oath to himself, his SEED, and all therein contained, without violating *one* sacred testimony found in the writings of the Prophets and Apostles—and, we should suppose, they were ill fitted to stand forth as advocates for *divine revelation*, who could not *make this appear*—and we can hardly conceive of an enemy to *divine revelation*, who can do more to injure its reputation, and weaken its authority, than such who are continually labouring to prove the scriptures a *contradictory* and *inconsistent* revelation—and if, the believing with the heart, the glad tidings contained therein, is of such infinite importance to mankind as is generally

supposed—if, by *believing we enter into rest*—are delivered from *condemnation*—and from *fear*, which hath *torment*—if, by *believing*, we have *peace* and *joy*—and if, without *faith*, it is *impossible to please God*—if, *whatsoever is not of faith is sin*—and if, *this faith*, is the *faith* which the *Patriarchs* had, and, which was *once delivered unto the saints*, thro' which they performed such wonders—and as it is *impossible to have this faith* where the testimony rested on by those who have believed, is not *known*—and, as it is *impossible* that any testimony can *appear true*, that does not appear *consistently so* : From all these considerations, we conceive the greatest friends to mankind, are those, who, by proving the *scriptures all yea, and amen* in Christ Jesus, and the God of whom they testify a SAVIOUR, while he is *just* persuade mankind to be reconciled unto God—and by *believing enter into rest*, and *glorify God*. While, therefore, there are so many calumnies raised against the truth of God, and so many souls for whom Christ died, made miserable consequent thereon, from every motive of *duty*, and *affection*, we ought to labour to convince them that God, the *only wise God*, as *their*, as the *world's Saviour*, is worthy to be trusted ; and, notwithstanding all that has been said by ancient and modern unbelievers of this gospel of the grace of God, as delivered to the Patriarchs, they may, nevertheless, trust in the Jehovah, who spake from above the ladder, and putting unbounded confidence in his word, rest in the full assurance, that *in the seed of Abraham all the families of the earth shall be blessed*.

To you who believe this word of Jehovah—this SEED, this Saviour is, must be, precious ; to you in an especial manner who are heads of families, every branch of which may share largely in your affection—when you find that neither in spirituals, or temporals, they appear in *themselves* as blessed as you wish them to be—when you can find no consolation from the things which are seen—then turn to your strong hold, listen to the voice from heaven—attend to the God of truth—hear him declare, *In thy seed shall all the families of the earth be blessed.*

And you, who, as members of families, find not that peace, that happiness your souls were made to enjoy, and which they therefore pant after—tho' you may find but few blessings in the things of time, and sense, yet you are emboldened to look up, and look forward with confidence, in expectation of the performance of the promise made to the fathers. *And in thy seed shall all the families of the earth be blessed.* Are you poor ? are you afflicted with family cares ?—In the world you are taught to expect tribulation, but let it be your never failing consolation, that in Christ Jesus the promised seed, in *whom all the families of the earth shall be blessed*—you shall be eternally blessed with durable riches, and righteousness ; let then your condition in the world—in yourselves, be what it may—how unpromising, how discouraging soever it may be, and how depressed soever your spirits may be, consequent thereon, only admitting it was Jehovah spake to the Patriarch, you have no ground for doubting ; in the SEED he spoke of, he declared
you

you should be blessed, and this divine declaration is as true to you, as the promise of the land was to the Patriarch ; if there is any truth in divine revelation this is a truth ; if we cannot depend on this, we cannot depend on any thing in the Bible, there is no testimony in the Bible more clear—none more strongly confirmed—on the truth of it depends the christian system—we conceive there is no *gospel* if this is not true--there is no *hope* that can serve as the anchor of the soul, sure and steadfast, if this is not true--God himself preached this *gospel*--*all* his holy Prophets preached this *gospel*--all his Apostles preached this *gospel*, and they all preached it, as the truth of Jehovah to *every* creature--we aim at following their example--you have heard this *gospel* of the ever blessed God--you have repeatedly heard another *gospel*--you cannot help contrasting them in your mind. If there are any *good* beside God--if there are any *righteous*--if there are any who love God *with all their hearts*, in whom the *love of the world is not*—the other *gospel* preaches glad tidings unto *them* ; but there are some of God's creatures, *in whose flesh dwelleth no good thing*--there are some of God's people who are unrighteous ; many, very many, poor creatures who love the world, and the things of the world, in whom love to the Father is not--many who are enemies to God by wicked works, and who are, therefore, without *hope* and without God in *the world* ; to each of whom, and to every other of the human race, *our gospel* is the message of glad tidings, a proclamation of good things--for it declares that in *Jesus the promised seed*

all the families of the earth shall be blessed ; and it is further more declared, that the grand blessing of salvation cometh not by works of righteousness done by the saved, but by the unbounded grace and never ending mercy of Jehovah, who saith, Be it known unto you, not for your sakes do I do this but for my own name sake. The God of our salvation is no publican, loving them only who love him—doing good only unto them that does good to him—rendering evil for evil, loving only his friends, and hating his enemies : The God of this description, is the author of the other gospel—Our God is good unto the evil and unthankful ; herein is HIS love manifested, in that while we were yet sinners, he gave himself for us ; and while we were enemies and dead, in trespasses, and sins, quickened us together with Christ Jesus.

Let us now then chuse our God, and our Gospel—if the former be God, *serve* him, but you must *serve* him with fear, and, if you are acquainted with yourselves—with *tormenting fear*.—If the latter be God, *serve* him—but you may, and if acquainted with him, you must, you will *serve* him, without fear ; you will find *his service* perfect freedom—*his yoke* you will find *easy*—*his burthen*, you will find light. Our gospel, is glad tidings of good things unto all people ;—the other gospel is glad tidings of good things, to some people, supposing them better than others, and sad tidings of bad things to the greater part of mankind. The one gospel is preached by *divine* authority—the other by *human* authority : Now then chuse ye, either the voice which speaketh from heaven, or the doctrines and traditions of men.

But,

But, some perhaps will be ready to say, I have made my choice but I will keep it to myself; I believe the scriptures a divine revelation, that God spake to *Abraham*, to *Isaac*, and to *Jacob*. I believe the gospel preached by *all God's holy Prophets*, from the beginning of the world. I believe the *Ministry of reconciliation* delivered to the Apostles. All this I stedfastly believe; but the *world* in general *does not*; and they *hate them that do*. I will not, therefore, subject myself to the consequences of their *hate*, by making a *public* profession of my faith; nay I will avoid even the suspicion of thus believing; I will attend on that I do not believe, and support that which I am persuaded is *not* true; I confess I do not feel quite happy in thus acting, but I am afraid to do otherwise, and, on the whole, would rather trust my soul and *future* circumstances in the hands of God, than my body, and *present circumstances* in the hands of men. I am sure that I am now, and shall be to all eternity, blessed in the *seed* of Abraham, and if by appearing not to believe this, I can obtain peace and prosperity here, I shall have the advantage of those zealous simpletons, who, being neither *wise* or *prudent*, expose themselves to every species of ill treatment when there is no occasion for it.

But, would it not be well to enquire of the Oracles of God, whether there was any well grounded hope that this disingenuous conduct would really prove gainful; if there is, it may not be amiss to adopt it; but, suppose it should, on enquiry be found, that these wise and prudent folks

were

were the *veriest* fools in the world, and that God should in a variety of ways, take care to frustrate their plans; suppose the *Saviour* of such sinners, who are thus ashamed to own him before men, loving the praise of men more than the praise of God, should, on a certain serious, solemn, future occasion, be ashamed of them before the Father, and his holy angels, and that they should consequent thereon, suffer more on *that day* than ever they gained by their duplicity; suppose these *crafty Believers* who prudently turn aside from this way of *peace*, in order to secure the favour of them, to whom the *way of peace is not known*, should find the word of God true, which declares, If my *children* walk not in my *statutes*, I will *vist* their transgressions with a rod, and their iniquities with stripes; suppose, being accustomed to believe *this* scripture was fulfilled, when the Saviour was wounded for our transgressions, and we were healed with his stripes, they conceive they have nothing to dread *therefrom*; Are there not sundry other parts of divine revelation which assures us that we shall really gain more in the way of peace, from our divine master, than we shall gain from the world by turning aside therefrom? If there are not, and that death puts on a level the faithful followers of the Saviour, who would not disown their Master to save *their lives*, and the time serving ingrates who renounce him for the gewgaws of an hour; then indeed of all the people in the world, the prophets, the apostles, and primitive christians were the greatest fools. But God is able to convince such ungodly hypocrites, that they gained nothing by such mean duplicity.

duplicity. *He can reward every man according to his works,* without *breaking the oath he swore unto Abraham.*--God can recompence to them that trouble his *faithful* followers directly or indirectly, *tribulation*, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels *in flaming fire*, taking vengeance on them that know not God, and on them that *obey not the gospel of our Lord Jesus Christ*, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. All this God *can do*--all this God *will do*, and yet perform the covenant and the oath he *swore* unto Abraham—God can be—God will be both *faithful* and just—he will be justified *in all* his sayings; the fulfilling one part of divine revelation, shall not render the fulfilling the other impossible, or impracticable. It would be well if those wise and prudent believers would attend to these things, and believe as stedfastly that *whatever a man soweth that shall he also reap*, as that, In the seed of Jacob, all the families of the earth shall be blessed.

But least the God of this world, who is ever intent on blinding the minds of God's people, should, from the above cited passage, lead any mind to doubt the truth of the revelation of God, in consequence of discovering, as they may conceive, something like a *contradiction* to the truth preached unto Abraham. It may be necessary to observe, that *every word* in the passage alluded unto in 2d Theff. 1, 7, 8, 9, may be, and is, *strictly true*, without militating in the least, with any of the gracious words spoken by the Saviour of the world.

We

We are informed by the spirit, that the Lord Jesus shall be revealed from Heaven with his mighty Angels *in flaming fire*. Here we see, that it is the *Lord Jesus*, and *his mighty Angels*, who are *in the flaming fire*. Secondly, When thus revealed, the Saviour shall take vengeance on them that know not God, and on them that obey not the gospel. If by taking vengeance on them that know not God, we are to understand the *eternity* of the state of the *ignorant* lost sinner, and the *impossibility* of their *ever knowing* God; whom to know is life eternal, after *this* period; this would be taking such vengeance as the grand adversary would chuse. This would indeed be making God a liar, for it is written, *They shall all know me, from the least unto the greatest—the earth shall be filled with the knowledge of the Lord*. Would it not be much more *consistent* with divine revelation to suppose, that the *vengeance* taken on them, who *know not God*, would ultimately tend to the *fulfillment* of the *truth* of God—*they shall all know me*? If this was the case, how much soever they may suffer on the occasion, yet, the day of God's *vengeance* would very properly stand connected with, *comforting all that mourn*. But, thirdly, When the Saviour thus comes *in flaming fire*, he shall, also take vengeance on them that *obey not the gospel* of our Lord Jesus Christ. I presume the *gospel* of our *Lord Jesus Christ*, and the *gospel preached unto the Patriarchs* is the same—and all who do not believe *this* gospel, and yield the *obedience* of faith, which it requires, are the *subjects* of this *vengeance*; but if this vengeance was displayed in keeping

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these offenders *eternally* in this *disobedient* state, it would be just as the grand adversary would have it. But would it not be more *consistent* with *divine* revelation, to suppose that this vengeance of the Saviour of the world, would be executed in bringing into a state of *subjection* every such character, according to the oath which Jehovah swore when the word went forth in righteousness, Isaiah 45, 23. *I have sworn by myself, the word is gone forth out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.* This would be a vengeance worthy of a God, of a Creator, of a Redeemer; but was he in vengeance to consign them over to *eternal death*, and *eternal enmity against himself*; this, indeed, would prove the scriptures not *true*, nor the author of them acting *consistent*, with his character as *God-Creator*, and *Redeemer*. Joseph took ample *vengeance on his brethren*, who determined never to bow down to him, without killing them—he made them know him, as the brother they were destined to obey, and ultimately made them *willing to obey*. This was a vengeance which did him much more honor, and his brethren more good, than if he had treated them as they, when *wicked* treated him; but God the Saviour is not worse than Joseph. If, however, God the Saviour was to take *such* vengeance, as the unbelievers of the gospel suppose, he would not only be worse than Joseph, but than any of the conquerors history has celebrated—their first object is to make the inhabitants of the countries they subdue, their *obedient* subjects—if they cannot do this, they will

will go on to kill and to destroy ; but God *can* make the people who compose the kingdoms of the world, the *obedient* subjects of the kingdom of the Son. But this; it is, by the unbelievers of the gospel, supposed impossible, notwithstanding all that God spake to Abraham, and by the mouths of all his holy Prophets from the beginning of the world ; because it is added in the passage before us, that the disobedient *shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.* But the believer, who believes what Abraham believed, can believe the Apostle *here* without staggering at the promise made to the Patriarch, through unbelief. The taught of God can see the *truth* in every place, and can set his seal to it. The believer of God's word can find various places in divine revelation, where the word *everlasting* is introduced, where *eternal* was never intended. The land of Canaan was given for an *everlasting* possession. Gen. 17, 8—and Gen. 49, 26, we find *everlasting* hills spoken of. God promises to David in 2d Sam. 7, 16—and thy house, and thy kingdom shall be established for *ever* ; and 1 Chron. 17, 14—but I will settle him in mine house, and in my kingdom for *evermore*. The Priesthood of Aaron's sons was *everlasting*. Exod. 40, 15—the statute is declared *everlasting*. Lev. 16, 34—the Prophet Hab. 3, 6, says, the *everlasting* mountains were scattered. But it is plain to every attentive observer, that these and sundry other places of like import, intend no more than a certain *fixed time*, so fixed by the Almighty God, that nothing can alter

alter their condition for *that time*. *Ever, everlasting* does not, as must be by every one acknowledged, always intend never ending duration. If it should be said—the same phrase is applied to God, and to life, and why should we not admit that they have the same signification? We answer—Though God is called the *everlasting* Father, and the life hid with Christ in God, is spoken of as *everlasting* life, both, in the nature of things, must be, *everlasting*. It is not therefore from the word *everlasting*, but from the nature of God, and the life of the world in him, that we are persuaded of the *eternal* duration of both. Thus, God our Saviour, may punish with *everlasting destruction* from his presence, and the glory of his power, the sometimes disobedient, who obeyed not the gospel, by submitting to the righteousness of God by faith, and they may after this, be taught of God as it is written, *all shall be*, and consequent thereon, *know* God, whom to know is life eternal, in as much as every one who know him must know him to be what he is—the life of the world.

We have seen in various parts of revelation the word *everlasting* made use of, where, instead of *eternal* duration being intended, there is no express term of time pointed out; this must be left to him, who does all things well—he knows how much chastisement, whereof *all are partakers*, is necessary for each individual; but, if the word *everlasting destruction*, with which the Saviour will punish the disobedient, when he comes to be glorified in his saints, and

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to be admired in all them that believe in that day—if this destruction was to be an *eternal* destruction, we should not hear the spirit by the royal Prophet thus declaring in the 9th Psalm, and 6th verse—*O thou enemy, DESTRUCTIONS are come to a perpetual end.* Here we find from the spirits teaching, a perpetual end not to *destruction* in the singular, only, but *destructions* in the plural. But could we have a *new* revelation wherein we were to be *assured* that the *destruction* in *this* place, which the Saviour should punish his disobedient people with, was of a *never ending* duration—yet, it would not follow that these disobedient, would be *eternally* punished; for if the punishment was for the purpose of *subduing*, and bringing them into an *obedient* state, as soon as this end was answered, they would cease to suffer of course—for it would not seem right to punish the *obedient*; and yet, to suppose that God should punish from any *other* motive than his creature's *good*, would be to suppose what he never gave us any *reason* to suppose, from any thing he has said in the revelation he has given of himself. But still it will be said, that as the words are—who shall be punished *with everlasting destruction*, it is evading the force of scripture testimony to suppose it will ever have an end—especially as this destruction is from the presence of the Lord, and the glory of his power; but, not to say that *every* thing that came from him, is from his *presence*, and the *glory* of his *power*; though many things not, in *their* natures *eternal*, yet, if *this* destruction was indeed *eternal*, as well as *everlasting*—the text does not

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say, that the disobedient shall be everlastingly punished with destruction from the presence of the Lord, and from the glory of his power. There is an immense difference between being punished *with everlasting destruction*, and being *everlastingly* punished with destruction. The inhabitants of the cities of Sodom and Gomorrah were punished *with eternal* fire, for the fire which consumed those cities, and their inhabitants, came down from heaven, from God; and these people were set forth as examples *suffering* the *vengeance* of *eternal* fire; but they were not set forth as an example *eternally* suffering the vengeance of fire. There is as much difference between suffering the vengeance of eternal fire, and *eternally* suffering the vengeance of fire, as between time and eternity. To prove they were not doomed *eternally* to suffer the vengeance of this *eternal* fire, we need only turn to the prophecy of the Prophet Ezek. 16, from the 48th to the close of the 55th verses. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters as thou hast done, thou and thy daughters. Behold this was the iniquity of thy sister Sodom. Pride, fulness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hands of the poor, and needy, and they were haughty, and committed abomination before me, therefore I took them away as I saw good.—*When I shall bring again their captivity, the captivity of Sodom, and her daughters—When thy sister Sodom, and her daughters shall return to their former state, &c.—Thus spake the spirit of God of these very people who were*

as the Apostle Jude saith, *set forth as examples suffering the vengeance of eternal fire* ; but thus the spirit would *not* have spoken of them, had they been set forth as an example, *eternally* suffering the vengeance of fire ; for, had they been consigned over to eternal fire, *eternally to suffer in that fire* they never could return to their former estate—but they may suffer the vengeance of *eternal* fire, if they suffered but a moment, and yet return to their former estate ; if we could find a fire here, that never could, to all *eternity* be quenched—should we put any member of our body into that fire, we should suffer the *pain* of *eternal* fire, was it but a moment, but we should not *eternally* suffer the pain of this *unquenchable* fire. Our God is said to be a consuming fire ; and his servant John told his hearers that God should baptise them with the Holy Ghost, and with fire. Baptism has ever been considered a cleansing or purifying right, but a baptism of fire, we may reasonably suppose to be a *painful* baptism—and, though the pain suffered by the subject cleansed, is not to be considered *expiatory*, yet, infinite wisdom ordains it for good. If, then, God's children, his redeemed, do not walk in his ways, and *obey* him ; if they, from prudential principles, and for the *fear* or *love* of the world, forsake him, and follow a false Christ, or the voice of a stranger ; if they turn from their Saviour, with contemptuous scorn, or *neglect* ; if they do not give heed to the things which they have heard, but let them slip ; if they neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them

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that heard : God also bearing them witness with signs and wonders, they must expect the consequence—which is tribulation and anguish, which many feel in *this day*. If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward—how shall we escape the just recompence and reward, if we neglect so great salvation, as much greater than the word spoken by angels, as God is greater than the angels who spake ; we are, therefore, admonished to hold fast the profession of our faith, without wavering, especially since he is *faithful* that *promised*, so that, if *we* should be *unfaithful* to him, who made the promise, *HE will not be unfaithful*—We are, therefore, admonished to draw near with a *true* heart—not a false hypocritical heart, and, seeing that the God who made the promise, to *Adam*, to *Abraham*, to *Isaac*, to *Jacob*, and all that he by his spirit spoke to, is eternally, the *faithful, unchanging, promise-keeping, promise performing* God, we are directed to draw near in *full assurance* of faith ; but if, instead of thus conducting, we do not hold fast the profession of our faith, but directly, or indirectly renounce this profession of our faith—if, instead of provoking one another to love, and good works, we should provoke one another to hate, and evil works—if, instead of assembling ourselves together, and exhorting each other, and so much the more, as we see the day of the Lord approaching, in which, whatsoever was hid, shall be made manifest, we forsake the assembling ourselves together ; if we thus *wilfully* sin, after we have received the knowledge

of the *truth*, that glorious truth contained in the promises, and in the ministry of reconciliation—which declares there is no more sacrifice for sins ; Jesus the one propitiatory sacrifice for the sins of the whole world, having died once for all. If, instead of walking in the *faith* of this, and assembling with those who do, you should by a contrary conduct deny this, and by every means in your power destroy what you once by faith and practice built up, and thus deny the Lord who bought you—professing still to be under the law—which law gives nothing but a fearful looking for, of judgment, and fiery indignation, which shall devour adversaries. If you thus treat the Son of God, who was made under the law to redeem them that were under it—who, fulfilling the Law, and the Prophets, became the real, unequivocal Saviour of all men, from every curse of the law : If thus you treat him, in whom as the promised SEED, all the families of the earth are blessed, with the same contempt you would whatever you thought good for nothing, but to be trodden under foot : If you *wilfully* sin, after you have been made to know the efficacy of the blood of the covenant, of him who is the covenant of the people—whose blood *really* accomplished that, which the blood of bulls and goats did only in figure, by cleansing from all sin, and so, consequently, sanctifying the redeemed. If, after you were once thus instructed to believe, that you were by this blood of the covenant really *sanctified unto God*, and *accepted in this beloved*. If, after this, you should count this blood of the covenant *wherewith you were sanctified*, an un-

holy thing. If, instead of shewing by your *conduct* your gratitude to the *gracious* spirit of God—for taking of the things of Jesus, and shewing them unto you ; you should, by your *conduct*, do *despite* unto this *spirit* of *grace*. If, he that despised the Law of Moses, which was the ministration of condemnation, by the deeds of which, no flesh living could be justified ; was, nevertheless, punished with death, there being two or three witnesses to prove the delinquent had despised the law. Of how much sorer punishment, suppose ye, shall he be thought worthy, who tramples under foot, not the law, in which so many curses were found, but the *Son of God* who *redeemed him from the curse*—not the law, which made nothing perfect, but which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him, that did the service perfect, as pertaining to the conscience ; but the *Son of God*, who, through the eternal spirit offered himself without spot to God, having obtained *eternal* redemption for us. Of how much sorer punishment, than being *put to death*, suppose ye, shall he be thought worthy, who count the blood—not the blood of bulls and of goats, which could not possibly take away sins—but the blood of the covenant which *cleanseth from all sin*, and by which, this *vile ingrate himself*, *knew himself* to be *sanctified*, an *unholy* thing, and therefore not able to sanctify him. Of how much sorer punishment, than losing our natural life, suppose ye shall he be thought worthy, who do *despite*—not to the spirit of *wrath*, breathing through the law, the language of cursing

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to every one who continueth not in all things written in the book of the law to do them;—but to the *spirit* of *grace*, which teaches us, that we are not under the law, assuring us that Jesus hath redeemed us from the curse of the law, being made a curse for us? But is there a punishment forer than death, which the ransomed, wilful offender may suffer? Assuredly there is, many of God's children can set their seal to this; many in suffering this forer punishment, have longed for death as a relief therefrom. God's servant Job said, in his trouble,—Let the day perish in which I was born, let the stars of the twilight thereof be dark, let it look for light but have none, neither let it see the dawning of the day, because it shut not up the doors of my mother's womb nor hid sorrow from my eyes. Why died I not from the womb? Why did I not give up the ghost, for now should I have lain still and been quiet. Wherefore is light given to him that is in misery, and life unto the bitter in soul, which longeth for death but it cometh not, and dig for it more than for hid treasure, which rejoice exceedingly, and are glad when they can find the grave. Again we find this man in the 7th chapter, saying—When I say my bed shall comfort me, my couch shall ease my complaint—then *thou* scarest me with dreams, and terrifiest me through visions, so that my soul chooseth strangling and death, rather than life. Thus we see Job's afflictions were *more severe* than *death*.—*Shame* is more to be dreaded than death; so it seems, thought the Prophet Jer. 20th chap.—Curfed,

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said that Prophet, be the day wherein I was born—Curled be the man who brought tidings to my father, saying, A man child is born unto thee, making his heart glad ; And let that man be as the cities which the Lord overthrew, and repented not ; Because he slew me not from the womb ; or that my mother might have been my grave—Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with SHAME. It seems the word of the Lord was made a *reproach* unto him, so that he said, I will not make mention of him, nor speak any more in his name ; he heard the *defaming* of many. Report say they, and we will report it ; *this* was to the Prophet much worse than death---so that he thought of himself as was once thought of Judas, that it had been better for him if he had never been born—inasmuch as he might have been eternally blest in the SEED without being *born*, and dying in his mother's womb, he would have escaped all the afflictions he considered so much worse than death. From these and many other evidences which might be produced, we see there is a possibility of suffering a punishment much sorer than what the despisers of Moses' law suffered, when the witnesses proved their crime so clear that they *must die*, and as it is observed, *without mercy*. In *that* case *justice*, according to *law*, must prevail—as in many cases among ourselves, where, when a criminal is condemned, though the wretch throws himself on the mercy of the Court—the court will shew him *no mercy*—he *must die*—his soul and body *must* be separated, according to law—but, when sentence

tence is passed, the Judge never fails to commend the soul, on its separation, to the mercy of the superior Judge, well knowing, that, though his body dies *without mercy*, his soul may live in the mercy it may find with the supreme Judge, when separated from the body. Job was *terrified* with visions, and longed therefore for the sleep of death, in which he expected no terrifying dreams; but if in this sleep of death, there should be something as terrifying as any dreams *can be*, it would be a much sorer punishment than being stoned to death. And this we may suppose the characters, who are adverted to in the epistle to the *Thessalonians*, may suffer. In fact, we are bound to believe that chastening, and suffering consequent thereon, is one of the blessings we are to expect in the SEED. These afflictions, either in, or out of the body, either in the present, or any future day, will be found necessary to bring home to God, and a just sense of the baseness of the conduct of the offender; hence, they shall each for himself, be able to say, Before I was afflicted I went astray—and as Jesus once suffered the just for the unjust to bring the sinners, for whom he suffered to God, if it is necessary that the foolishness in the hearts of his obedient children, should have the rod of correction to drive it out, he will not leave them wholly unpunished—they shall come and bow down before him, with weeping, and be ashamed and confounded for all that they have done against him. *They shall look upon him whom they have pierced and mourn.*

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But some one will be ready to say—All this tends to the *good* and final *happiness* of the sinner—very true, it does indeed, and it would be very strange if any thing but *good* should come from a Being who is *good*. Indeed was the devil, or bad men, to take *vengeance* on any object of their resentment, we should naturally suppose the vengeance would correspond with their natures; and when the Saviour comes to take vengeance on all who do not *know* and *obey* him, and to punish them for their disobedience to him, who redeemed them from the punishment of *that death*, which, according to law, was the wages of their sin; we should suppose, whatever they may suffer, would ultimately tend to his glory as the *Saviour*, and their good as the saved—so that they should ever after *know* and *obey* him.

On the whole then, we are bound to believe what God spake to the Patriarchs—that in the SEED promised to them, all the families of the earth shall be blessed; and we are bound to believe what this SEED by himself, and his spirit in his Apostles, saith to the blessed *in him*—we see these testimonies do not contradict each other. The Son of God will ever be the Saviour of all men, and he will ever be the Lord, and Master of the saved, and will convince every unfaithful servant, that they shall gain nothing by their unfaithful conduct; he will make them *know* that in keeping his commandments there is great reward—that the way of wisdom is the way of peace, and none other, and that the way of the transgressor is hard;—that the
sheep

sheep, or his disciples who pass under this character, who hear *his* voice, and *follow* him, find *good* pasture—while those sheep who follow the course of this world, and *deny* him, though he will not *deny* himself, will smart for it, in God's own time, in God's own way, and they shall *know* the Lord—and they shall confess him to the glory of the Father. For, as I live, saith the Lord, to me every knee shall bow, and every tongue shall swear. When a country is subdued, the people who are brought into subjection, swear allegiance, they swear perpetual fealty—the oath of God is passed, that every tongue shall one day do this, and shall own that, in the Lord they have righteousness and strength. To him, then, from whom they originated, shall they come, and all that are incensed against him shall be ashamed—they shall be ashamed and confounded when they are made to know the love and goodness they have by their conduct so basely treated—and it is in the Saviour's love and goodness they will see the exceeding sinfulness of their sin.

Let us then, who call ourselves believers, attend to the whole council of God; and while we profess to believe with our hearts, what the Patriarchs with their hearts believed, even the gospel of the blessed God, which assured them, that in the seed promised, *all the nations, all the families of the earth should be blessed*; let us beware how we reject the residue of God's council connected therewith—what our blessed God hath joined together, let us never dare to put asunder.

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We have no knowledge of the grace in which we stand, but in the revelation of God—and there is but one God, and but one revelation ; we should consider every part of the council of God therein revealed, established on the same authority. We profess to have no rule of faith beside the revelation of God ; and no rule so good as what we there find, for the regulation of our lives ; let us walk by this rule ; let us follow the example of the noble Bereans, who not only received the word preached unto them with all readiness of mind, but searched the scriptures daily, to see whether the things they heard were so ; therefore, we are told many of them believed.

The scriptures are an invaluable treasure ; but this treasure is very much like the kingdom of heaven, of which these scriptures testify—a treasure *hid* in this field of the world. There are but few who read even the letter of revelation ; fewer still who pay attention to what they read ; or ever make it the rule of, either their faith, or practice. Amongst the few of the human race who in any age, or country, have heard, or even seen the Bible, how very few have made application thereto in the first instance for the knowledge of truth, least of all, for the knowledge of the *truth as it is in Jesus*—even among serious professors, conscientious men, who love religion, and wish to make it a considerable part of the business of their lives, and not seldom find some pleasure therein, yet even these, the greater part of them take up some system, or fragment of system

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on the credit of some great name, and when they afterward make application to the Bible, it is not so much to find religious sentiments, as something to support the sentiments they found before ; and so great is their love for, and their attachment to these favorite sentiments, that, not even the words they acknowledge to be of divine origin, can be depended on; where they do not correspond with their favorite opinions ; but as they were taught to acknowledge the divinity of revelation, rather than give this up, they will *make* it speak their own language ; hence, every one who make application to the Bible, come away, more or less satisfied, in the assurance that they have found something to support their favorite sentiments there ; but as they, for the most part, find something in the *letter*, at least of revelation, directly opposed thereto, in order to avoid the uneasiness such discoveries would occasion, they are taught to think that, though in the letter these scriptures do not support *their* plan, in the spirit they do ; it cannot be considered of much consequence what the scriptures teach such who are accustomed thus to think of them.

When we once admit the scriptures, as dictated by the unerring spirit of God, to be an infallible guide, to be consistent, we should follow no other. But to avail ourselves of the guidance of this unerring guide, we should pay close and unwavering attention thereto ; if thus we do, with unprejudiced minds, we shall soon find in the scriptures all that is necessary to be known for information, and consolation.

In the lively Oracles of God, we shall learn our origin, and end—we shall gain some knowledge of their infinitely wise, gracious, and powerful author—whose grace, wisdom and power, in perfection to know, belongeth not to finite creatures ; but we shall find that he has graciously revealed enough of himself to assure us that, he is worthy to be trusted, and that we may in every condition of life *trust in him at all times, without fear.* We shall find in these sacred testimonies that we owe our origin to a Being who is emphatically styled a *faithful Creator*—we shall find we were not, for nothing made, or merely for ourselves ; *for his pleasure we are, and were created ; all things were made for him, by whom all things were formed ;* here then we shall find we are *not our own.* Behold, *saith the Lord, all souls are mine ; the earth is the Lord's and the fulness thereof ; the cattle on a thousand hills are his ;* we are, assuredly, as much so ; and, shall the Creator *take care for oxen*—shall he, in tender pity pay attention to *Ravens when they cry, and to Lyons when they roar*—shall he, as the Creator, and the preserver of the created, continually extend his *open, liberal hand to satisfy every living creature with good,* and will he not eternally satisfy the living soul with spiritual good—with himself ? eternal praises be to him, for having, in the revelation he hath blessed us with, assured us he will.

In these scriptures we learn that, the gracious Being who made us for his own glory and our good, suffered us to fall into a state of sin, and, consequent thereon, into a state of misery ;

mifery ; and that our general mother, being, by a fubtle foe beguiled, we became fubject to pain and death. But in the fame facred oracles we are inftructed to believe that, prior to this fall, provision was made by our faithful Creator, for our complete recovery from fin, and mifery, by a Redeemer ; and this, we are affured was *according to his eternal purpofe, purpofed in Chrift Jefus our Lord*. In order, however, that this plan of free grace may answer the beneficent purpofe of the infinitely wife, and gracious benefactor, in the manifeftation of his glory, and the creatures unutterable felicity ; we fhall find in thefe fcriptures, that the fame faithful Creator, who gave us a being, who fuffered us to fall from the ftate in which we were firft placed, into the prefent ftate of fin, and sorrow ; that fin might appear *exceeding finful*, gave us his law ; and this law when given, being holy, juft, and good, heaven and earth muft pafs away before a tittle of this law fhould remain unfulfilled. This law, we fhall, in thefe facred fcriptures find, *was added that the offence might abound* ; that, that may be known to be fin, and of courfe an offence againft God, which never would have been known to be fo was it not for this law. *I had not known that luft was fin*, faith the Apoftle, *if the commandment had not faid, Thou fhalt not covet*. Another reason we fhall find for the giving this law was, that *every mouth might be ftepped, and all the world become guilty before God*. Thefe fcriptures inform us that, this law abounds with curfes denounced againft the difobedient, and with rewards promifed to the obedient. But, though we are bound

bound to believe with the Assembly of Divines in their shorter catechism, "That no mere man since the fall, hath ever kept the commandments of God, but do daily break them in thought, word, and deed ;" and, though we are bound to believe what we find established by an authority more to be depended on than the former, that *by the deeds of the law no flesh living can be justified*, yet, we have in these sacred records, an *hope full of immortality*, in the assurance that he, who gave the law, condescending *to be made under it, hath redeemed us from its curse* ; and the death, which the transgression thereof merited, as the wages of sin, Jesus as the head of every man, *suffering this death once for all, hath redeemed them from* ; and, having ascended up on high, leading captivity captive, receiving gifts for men—for rebellious men. We now hear him saying, in these sacred pages, *Because I live ye shall live also*. Thus we see in the lively oracles of God, how the *just* God can be the *Saviour* ; we here find that, *mercy and truth hath met together, that righteousness and peace hath embraced each other* ; and that God, being in *Christ*, *reconciling the world unto himself, not imputing their trespasses unto them*, beholds them now in him; on whom, as the sin offering he laid the iniquities of all, who, like sheep had gone astray, that he may put them away by the sacrifice of himself, and may appear the second time, without these sins unto salvation.

But, again, we are in these pages of inspiration taught that, being thus redeemed, we are under a new law—which

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is the law of love. *A new commandment saith the Redeemer; I give unto you, that you love one another; in keeping this commandment there is a great reward—great peace have they that love this law. Love to God, and love to man, is the consequence of believing with the heart the gospel of the grace of God—when we know God we love God. If, said Dr. Watts, all the world my Saviour knew, then all the world would love him too; not because he was the Doctor's Saviour, would they have loved him, but, in knowing him, they would have known him to be their Saviour also; for as God so loved the world as to give them his Son, and in this Son given, everlasting life, did the world know this, they would all be able and willing to say with the Apostles, we love him because he first loved us. If we are believers of the truth, we shall love our Saviour—he will be forever precious to us; but loving him, we shall love what he loves—but knowing that he is love, and that, as love unbounded, he is the lover of all the families of the earth, if we are under the influence of his spirit we shall, in our measure, love them also. The disciples of Christ, as his disciples, are ever under the constraining influence of the love of God—the fruit of the spirit they are led by, is love.*

There are many who speak peace to themselves in consequence of finding their affections drawn forth toward their brethren, and such as they are loved by: Thus to love, is indeed very natural, and very proper, but in loving them we are beloved by, we are no better than publicans; for they love them by whom they are beloved.—Self-love will

will oblige us to feel an affection for those we are loved by, and who contribute to our pleasure or profit ; but this love will continue no longer than while we gain, or expect advantage from the object beloved—but this sort of love resembles not the love of the Saviour—this is not loving one another *as he loved us*. Beloved, saith the Apostle, let us love one another ; for love is of God, and every one that loveth is born of God, and knoweth God ; he that loveth not, knoweth not God ; for God is love. *In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him ;* and, that we may be at no loss to know the nature of this love of God, the spirit adds, *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* Here we clearly see the nature of divine love, it is prior to the creature's love, and was felt by the infinite mind for, and is manifested to the children of men, as *sinners*, doomed by the sentence of God's righteous law to death ; but instead of being hated, or despised by the offended Father, he loved them so, as to send a Saviour to be a propitiatory sacrifice for them, that so it may be, on every principle of truth and righteousness, *just* to save them. From these considerations we are bound to believe that, God loves his enemies, and proves this love, by doing good for them who even spitefully treated him—such who do despite unto him, as a spirit of *grace*—hence we find the precept and example of our blessed Master forever accompanying each other ; and it, would indeed be exceeding

exceeding strange if it was not so; for he who speak as never man speak, was not only mighty in word, but in deed also, before God and the people; accordingly this divine teacher, both by precept and example, said unto his followers, If you do good to them who do good to you, what thank have you? for sinners also do even the same; and if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners to receive as much again. But *love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great; and ye shall be children of the Highest—for he is kind to the unthankful and to the evil.*

The Apostle John having turned the attention of his beloved brethren to the consideration of God's love for sinners, displayed in the gift of the Son, as the Saviour of the sinners loved—he adds, *Beloved, if God so loved us, we ought also to love one another; we ought indeed; and who so likely thus to do, as those who in their hearts believe the word God hath given unto us, and this is the record—*

What is the record? That God hath given us eternal life, and this life is in his Son. This record is witnessed by all that is called God or worshipped, *for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one—and there are three that bear witness in earth—the Spirit, the Water, and the Blood, and these three agree in one.* Now, if in momentous matters, we receive the witness of men—the witness of God is greater.

For this, saith the Apostle *is the witness which he hath tes-*

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tified of his Son—and he that believeth on the Son of God, hath the witness in himself; the spirit of God witnesseth with his spirit, to the truth of the divine record—which is, that God hath given us eternal life, and life thus given, is the given Son, *hid with Christ in God*. The Apostle assures us, he that believeth not this record, God hath made him a liar; or, he that believeth not this record thus given on the credit of such a witness, hath made God a liar, by affirming he has not given to unbelievers in his Son, eternal life. In either case, it is exceeding clear from the divine record, that God hath given, freely given, to the unbelieving sinner life, in his Son; and this life thus given, is eternal life, and must be, if the Son in whom it is given is eternal; for the gifts and callings of God are without repentance. It is not then the believer of this gospel of the ever blessed God, but the unbeliever also—for, *if God so loved him as to give him the Son*; if the Son thus given, is not the *propitiation for the sins of believers only, but also, for the sins of the whole world*, sure there can be no part of the human species, who we should consider without the pale of our affection.

But though we are obliged by the law of Christ to love what he loves, yet we are not bound to love what is not loved by him; we are not, even allowed to love what he came to *destroy—the works of the Devil*; but we are bound to love, and not in word only, the works of God, which he came to *seek*, and to *save*—and this, because we ourselves are the loved of God. If any thing can gain the creature's

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love, it is the manifestation of the love wherewith they are loved of God—this love is manifested in the word of the truth of the gospel, and to all who believe this word, *that bringeth unto all men salvation*, the Holy Ghost delivers the word of exhortation, constantly admonishing them to *love one another*. *Let love, faith the spirit, be without dissimulation : be kindly affectioned one to another, with brotherly love, in honor preferring one another. Bless them who persecute ; bless, and curse not ; rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another ; recompence to no man evil. If thine enemy hunger, feed him ; if he thirst, give him drink ; be not overcome of evil, but overcome evil with good. Love worketh no ill to his neighbour.* Whether the disciples of our blessed Master obey these divine injunctions or not, we have the consolation to know the master himself will be eternally good, and never give a precept, without the example. There cannot be a more inconsistent character, than a professing disciple of Jesus Christ, hating, or not loving his fellow sinner ; let us then, rest assured of this, that we have just as much of the religion of God, and no more, as we have of *love unfeigned*, for our fellow sinners.

There are many who call themselves christians, and believers of the gospel of the blessed God, which *preaches peace unto them that were nigh, and unto them that were afar off*, who consider them that are not nigh, in *mind and manners*, as, of another species ; but, can such be the taught of God ?

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how full soever their *heads* may be of opinions, can they in their *hearts* be under the influence of the spirit of the Saviour? However, even these, should be considered rather as objects of compassion, than resentment. We are taught to believe that, *no man can know the things of God, but by the teaching of the spirit of God.* Why then should we sit at nought our brother because he hath not this teaching? What have we that we have not received? If, indeed, we were authorized to believe that, they who are not taught of God, are not the loved of God, we should have some pretence for despising them; but this we dare not believe, knowing, as we do, that God is love, and that he *loved the world so as to give them his Son to be their peace*, though he has not yet seen fit to give them the *knowledge* of the things which *make for their peace*, we, ourselves were some time without the knowledge of God as our Saviour, and disobedient; Who maketh us to differ?

Believers of the truth *as it is in Jesus*, are too apt to forget what they themselves were, and what they would have continued still to be, had they not, by divine power, been brought out of darkness, and brought into light; the things which made for the peace of Believers, were once hid from their eyes; they did not then know that any thing made for their peace; they then believed they were not in the covenant of God's peace; and were children of wrath, filled therewith, and enmity against God. But when God said, *Let there be light, there was light*, and in this light they saw that, our God is light, and this light

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not only *their life*, but the *life of the world*, who now, like themselves sometime since, laid in *the wicked one*; but from the moment the soul is taught of God, and have power given him, to believe the spirit's teaching, he knows what he never knew before—that the *Creator* is the *Saviour*—the *light*, and the *life of the world*—the taught of God once believed this doctrine was a very erroneous doctrine, originating from the deceiver of the nations, and that none but unholy Prophets ever preached it; but now they know it is the *doctrine of God the Saviour*, and contains the *true sayings of God*; and that it was preached not only by the *living and true God* himself, but by *all his holy Prophets from the beginning of the world*. And they also know that, in the fulness of God's time, the rest of the world shall know this; of this they are assured by the faithful, and the true God, whose spirit dictated to his chosen scribes what is written; *They shall all be taught of God—they shall all know me from the least to the greatest. The earth shall be filled with the knowledge of the Lord.*

Thus instructed, we are inexcusable should we treat with contemptuous scorn any of the benighted sons of men. Let us then view them, not as they view themselves, but as the spirit of truth teaches us to view them, that is, as the offspring of our common father, as the loved—the ransomed, and saved in the Lord, with an everlasting salvation, though suffered for a time, for reasons best known to infinite wisdom, to remain under the dominion of an adversary, who *ruleth with great wrath, knowing he shall reign but a little while*

while.—This being the case, it is not to be expected we shall find peace in the world—our divine Master hath told us that, in the world we shall find tribulation—nor can we expect that the self-righteous will treat us well, while the people of this character treated their and our Saviour so very ill—they hated me, said the Saviour, and they will hate you.—The Believers of God's truth, however, have greatly the advantage of those they are hated and despised by ; for, they suffer only from without, while their opposers suffer from within.

But we should never forget that many of the opposers of divine truth, are sincere honest men—and *thinking the truth a falsehood*, verily think with themselves they ought to do many things—every thing in their power, to prevent the spread thereof ; in order thus to do, they think they ought to do all in their power to prevent men from hearing *this* gospel, lest they should believe it ; and, as they cannot as they would, do God service, by killing his witnesses, they think they ought to do all they can to murder their good name ; but, if they act from conscientious principles, do they not the best that in their power lies ? If they think they do God service in injuring you, they are as honest, and sincere in their intentions, as you are. But, some one may be ready to say—they do not think so—they cannot think they are doing God service in injuring any one. But, why not ? The Apostle once thought he served God, while he was doing all he could to injure his fellow members ; and, though he was a learned man, through ig-
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ignorance he did it ; but, though ignorant, he was very conscientious, and lived, according to his judgment, as touching God's law, blameless. But whether the unbeliever is right or wrong, we may rest assured of this—it is not right for us to sit in judgment on him. *Let us judge no man before the time—all judgment is committed unto the Son ; let us remember that, with what judgment we judge, we shall be judged—what measure we measure shall be measured to us again.* If we should pass judgment on our fellow members, and affirm they are insincere, they will say the same of us—they will judge us, as we judge them ; let us labour then, rather to cultivate a spirit of charity—it is greater than faith, or hope. *Though I, saith the Apostle, speak with tongues of men and angels, and have not charity, I am become a sounding brass, or a tinkling cymbal ; and though I have the gift of prophecy, and understand all mysteries and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing ; and though I bestow all my goods to feed the poor ; and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things ; charity never faileth—no wonder then that we are taught by the spirit to follow after charity. Put on, therefore, as the elect of God, holy, and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering ; forbearing one another, and forgiving one another ; if any man have a quarrel against any, even as Christ forgave you,*

also do ye—and above all things put on charity, which is the bond of perfectness—and let the peace of God rule in your hearts, to which also ye are called in one body. When the Apostle Peter informed the strangers scattered abroad, that the end of all things was at hand, he adds, *be ye therefore sober, and watch unto prayer, and above all things have fervent charity among yourselves, for charity shall cover the multitude of sins.* The same Apostle in his second epistle, having spoken of the grace, and peace, multiplied through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory, and to virtue; whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust, adds, *And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; here charity seems the top stone of the building.* But, *he that lacketh these things is blind, and cannot see afar off; and hath forgotten that he was purged from his old sins.*

There are many who seem pleased to hear of the grace of God bringing salvation unto all men. They are delighted in hearing that they who were sometimes darkness, are now light in the Lord. But they love not to hear the word that exhorts them to *walk as children of the light*—ma-

ny are displeased with the mentioning of this, least it should lead the soul from Christ—but as our eternal happiness depends on what we have in him, so our present felicity in a very great degree, depends on our obedience to his divine injunctions; indeed we have good reason to believe we never should have heard of them, if this was not the case—for, as we were made for his glory, and our own good; and, as happiness is, indeed, “our beings, end, and aim,” he who gave us a being, could have no other end in view in all his council, but his own glory and our good. The religion of our God was never designed to diminish our pleasures, but to increase them—there is nothing enjoined on us by our divine Master, the performance of which would not tend to our present happiness, was there no hereafter—the way marked out by infinite wisdom is indeed a way of pleasantness, and all the paths of our forerunner, are, indeed, paths of peace. This, the soul of every one, who has ever been indulged with the privilege of walking therein, can fit his seal to the truth of—it is *the way of the transgressor alone, that is hard—our Master’s yoke is easy, and his burden is light*. O that men were wise, that they understood this, they would know that his commandment is life everlasting.

The generality of mankind seem prone, evermore, to run from one extreme to another—they seem disposed to be, either the slaves of superstition, or infidelity—they will either be their own saviours, or do nothing—they will be as God, or they will not be as men, but rather as devils.

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But there are some religious persons who seem as much afraid of the preaching of the cross of Christ, as Paul preached it, as some professors are of the enforcing the necessity of those who believe, being *careful to maintain good works*; they cannot bear to hear of the liberty wherewith Christ hath made us free, lest men believing it, should use this liberty as a *cloak for licentiousness*—for an occasion to the *flesh*; to such it is ever painful to hear what the spirit declares of the complete salvation wrought out by the Saviour of all men; but, could they consider, that this glorious liberty, wherewith Christ hath made us free, is, in fact, *to be delivered from the bondage of corruption*; they may be, perhaps, more disposed to attend thereto.

The children of men in every age has discovered so strong a disposition to *abuse* liberty, that those who might have suffered from the abuse thereof, would rather it was never known, than that they should run the risk of suffering directly, or indirectly therefrom; they think of liberty as an ignorant person once thought of the rain, that one time with another it did full as much hurt as good; but God hath made us to know that, where his spirit is, there is liberty. And as this spirit once *proclaimed liberty to the captives, and the opening of the prison to them that were bound*; so, wherever this spirit is, as a teaching spirit, it will incline us to *rejoice in the liberty wherewith Christ hath made us free*, and then, admonish us *never more to be entangled with any yoke of bondage*. Liberty to transgress the Law of Christ, would lead to the worst of slavery, if the liberty was used.

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The ransomed of the Lord are all free men—but, though the children of men, being made free by the Son of God, are free indeed ; yet, it is only in the City of God, they can in *perfection* behold themselves thus free. In this world they are not at home. The Kingdom of their King is not of this world. Hence the Apostle Peter in his second Epistle, saith, Dearly beloved, I beseech you as *Strangers*, and *Pilgrims*, *abstain from fleshly lusts which war against the soul*. But, though the Believers of the truth, must feel they are not at home—they are admonished by the Apostle to conduct with propriety in this strange country. *Having*, saith the Apostle, *your conversation honest among the Gentiles*, that *whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of their visitation*. He therefore adds, *Submit yourselves to every ordinance of man, for the Lord's sake—whether it be unto Kings, if under a monarchial government, or unto Governors, in any other Government, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well ; for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men ; as free, and not using liberty for a cloak of maliciousness, but as the servants of God ; for he adds, what glory is it, if when ye be buffeted for your faults, ye take it patiently, but if ye do well, and suffer for it, and take it patiently, this is acceptable unto God, for even hereunto were ye called ; because Christ also suffered for us, leaving us an example that ye should follow his steps ; for, though Jesus did no sin, neither was guile found in his mouth, yet, when*

he was reviled, he reviled not again, when he suffered he threatened not.

Believers of the truth as it is in Jesus—Disciples of our divine master—are too apt to forget the character they stand in; living *in*, they feel as if they were *of* the world, and that they have the same cause for meddling with the things which pertain to this state, as the world in general have. But were we to give due attention to our divine master, we should hear him saying, *Ye are not of the world even as I am not of the world.* The Disciples of our Saviour would avoid much vexation, arising from soul sickening disappointment, were they to consider themselves in their proper character, they would not then expect more than they find, and they would be much more pleased, and much more thankful, for what they have. Considering themselves as *Strangers*, and *Pilgrims*, they would find themselves in the present day, much better treated than they had reason to expect—and these considerations would greatly tend to the increase of their happiness through this journey of life.

I have chosen you, said our blessed master—*out of the world*—but this choice fell on them, not in consequence of any thing more excellent found in them, than in the world they were chosen out of; nor were they chosen merely for their own profit—least of all were they chosen for the purpose of injuring the world they were chosen out of; the choice which fell on them, is another evidence of the love of him who chose them, for that world, out of which they

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were chosen ; for he assures them, on whom the choice fell, that he sent them forth, not as wolves among sheep, to injure or destroy them—O no, he, himself was not sent by the Father for this purpose, he came not to *destroy men's lives*, but *to save them*. I send you forth, said the great Master, *as sheep in the midst of wolves—be ye harmless as doves*. But they were not chosen to be merely *negatively* good—they were chosen to be *positively* so. Ye are, said the Saviour, *the light of the world*. Light is good, and as Jesus himself came a light into the world, so, we hear him declaring—*I am the light of the world*. Whatever, therefore, the Son is to the world in a natural sense, Jesus is spiritually to the children of men. The chosen of the Lord, are not sent as a cloud of darkness to veil the Son of righteousness, but to bear witness to this light, declaring it to be the *true light that lighteneth every man that cometh into the world*. Again he saith, *Ye are the salt of the earth*. Salt, in the hand of a man skilled in the quality of soils, is very useful ; men acquainted with agricultural concerns, well know that, the earth's sterility has frequently been removed by sowing it with salt ; but, what salt is to the earth, in a philosophical point of view, the chosen of the Lord was ordained to be to the children of men, in a moral sense ; but, as the salt would be good for nothing, but to be trodden under foot of man, when it had lost its flavour, so would they, though chosen, should they lose theirs. But what is their flavour ? The *name that contains salvation*. The *name* of the Lord, is as ointment poured forth, therefore

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do the virgins love thee. The *knowledge of Christ is the savour of the salt*. Now, saith the Apostle, *Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place*. By his knowledge saith the Holy Ghost, shall my righteous servant justify many. But, saith the Apostle, we are not as many who corrupt the word of God. Dead flies in the sweet ointment of the apothecary, causeth it to send forth a stinking savour—this brings on corruption. But the Apostle was determined to know *nothing* but Christ, and him crucified. Ye are, saith the Saviour, to his disciples, *The salt of the earth*; salt preserves from putrefaction. Thus, they are chosen, not for the purpose of gaining advantage in the world for themselves, but, rather, that the world may gain infinitely greater advantage through them. When the head of every man addressed his head, we hear him saying, *As thou hast sent me into the world, even so have I also sent them into the world*. But we know that the Saviour saith, the thief cometh not, but for to steal, and to kill, and to destroy. *I am come that they may have life, and that they may have it more abundantly*; so that the grace of life may abound more, than the death which was the wages of sin. The Saviour prayed that the sent by him, may all be one as the Father and himself were one; nor for these only did he pray, but for all them that should believe on him through their word; that they, saith the Saviour, may be all one, as thou Father art in me, and I in thee, that they also may be one in us, that the *world may believe that thou*

thou hast sent me : I in them, and thou in me, that they may be made perfect in one ; that *the world may know that thou hast sent me*, and that *thou hast loved them*, as thou hast loved me. Thus we find the Saviour had the salvation of the world in view, when he was praying for his sent servants—that the *world* may in the first place *know* that he was the sent of God—and, secondly, that the Father who sent him *loved them as he loved their Head and Saviour. God so loved the world he gave them the Son.*

Ye chosen of the Lord, to you the spirit speaks, when he says—you see your calling brethren, it is an high calling, it is an holy calling; peculiarly blessed are they who are found faithful.

But, that we may grow in the grace, and in the knowledge and love of God, let us give more earnest heed to the things which we have heard ; let us be more conversant with our Bible—let us labour to gain an acquaintance with the original language of this best of Books. I do not mean the Hebrew, or the Greek languages, alas ! there are none who know less of the Bible than the people whose these languages are. I mean the *metaphorical* or *figurative* language of the Bible—It is true, that it is very possible to make mistakes, in attending to this language, in which so great a part of divine revelation is written ; but it is as true that, they who pay the *least* attention, are the *most* likely to make the *greatest* mistakes ; hence we are admonished to *search* the scriptures—not merely to read them.—It is, undoubtedly, more difficult for us, in the *present* state of the world, to
understand

understand this ancient, oriental language, than it was for them to whom the revelation was first given. In those early ages, the language of *metaphor* might be said to be the mother tongue of the universe, but since the invention of letters, to communicate ideas in words, more is said, with, oftentimes, less meaning.

We find throughout the Revelation of God, that, *Places*, *Persons*, and *Things*, are made use of, as Types, through which to convey the lessons of divine wisdom, and, as the Revelation God hath given us, was calculated for the use and information of the *common* people, we stand a better chance of deriving profitable information therefrom, by taking these Figures in their *plainest* meaning ; we know that the world in general are fond of mystery—the more unintelligible religious matters seem, the more, in general, they have been admired—but this night of darkness, we trust, is passing away—and the morning of illucidation cometh, when whatsoever was hid shall be made manifest. *Mystery* is one of the characters found on the forehead of the woman who is described as making the nations drunk with the wine of fornication ; but we are assured that her plagues shall come in one day, death, and mourning, and famine ; and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her. Blessed be the Lord God—that his strength is not displayed in the destruction of the nations deceived, and intoxicated by this intoxicating draught.

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There is something divinely good in the figurative language of revelation. God made man in his own image—hence we hear an Apostle saying that Adam was a figure of him that was to come; were we attentive to this very striking figure, we should find an explanation of that in ourselves, which by numbers have been considered as one of those mysterious, inexplicable articles of our faith, which we, as christians are bound to believe; but which it was vain, if not criminal, to aim at understanding. In the image the maker of all things made of himself, he has shewn us very clearly how *three* characters constitute *one* God. In the *figure* we find the *body*, the *spirit*, and the *soul* constituting *one* man; the *body* of the *earth*, earthy; the *spirit*, which animates the body, as in all other animals, and the *soul*, to which the *spirit* of *man* adheres, when the *dust* returns to its *dust* again; but, though there is a vast difference in these three, they all make but *one* man—now, as a good artist in making a figure of any person will give a likeness that will not deceive; so, the infinitely wise artist, who made all things for himself, has not deceived us in this figure; but, led by this figure, we see in the original whose image this is, the *divine* nature in the *human*—the *Father*, and *Spirit*, as the fulness of the divine nature, dwelling in the *humanity*—constituting the *complete character of the only wise God* our Saviour, as the *soul*, *spirit* and *body*, constitutes the complete character of any *one man*.—This is, indeed, a *Trinity* in unity, which we can as easily understand, as we can how we ourselves exist in our complex

plex character.—Another Figure we have in the *Tree*—our Saviour God is presented to us under this plain familiar Figure—The root is invisible, the stock is one, and visible, the branches are many—and derive their life from the *root* through the stock. Can any thing be more striking. The *divine* nature like the *root* of the Tree, invisible—the *human* nature of Immanuel *one*, and *visible*, the many who constitute the fulness of his character, as the second Adam, the *branches*. *I am the vine, ye are the branches*—and, as the life of the *stock* is in its connection with the root, so the *life* of the *branches* depend on their connection with the *stock*—and as the fruit of the branches is produced by the *life* derived from the *root* through the *stock*, so all our fruit is found in him, in whom our life is hid.

The fallen sinner being visited by the offended Creator in the *cool* of the day, has been, perhaps, justly considered by many, as a very striking Figure of divine compassion—and in common life this figure is generally understood—when we intreat an offended individual, to defer the decision of the matter which gave the offence, till he is *cool*.—Even the cloathing of the naked, guilty pair, seemed Figurative of the grace of redemption—the innocent unoffending victim was slain, and the skin of this victim made their covering. The bruising the *Head* of the most subtle adversary—and this adversary bruising the *heel* of him who bruised the serpents head—seems extremely significant. The *Head* of every man fills the Throne, the every man, while bruised, dwells in the character of the *heel*, on the *footstool*, the proper

proper place for the heel. When the Almighty would manifest himself as the *Creator*, he takes the *Potter* as his *Figure*, he is the Potter—the people are the clay—but though a Potter makes vessels of different forms, and for different purposes, yet, who ever knew a Potter make vessels on purpose to destroy them ?

But when the Creator would shew his affection for the creature, he assumes the character of an husband ; and his Spirit speaking to the creature saith, *Thy Maker is thy husband, the Lord of hosts is his name, the God of the whole earth shall he be called.* But to make this Figure of the Husband still more expressive, Thus saith the Lord, *Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O House of Israel :* Yet we hear the faithful covenant keeping God, saying, *Return unto me, O backsliding children, for I am married unto you, so that, if they break their marriage covenant, he will not. Though we believe not, he is faithful ; though we deny him, he will not deny himself.*

Though there are, amongst men, Lawgivers, and Judges who are not good—who neither fear God, nor regard man, yet their character implies the reverse of this. But when the ever blessed God assumes the characters of *Judge*, and *Lawgiver*, he adds that of *Saviour*. He is our *Lawgiver*, he is our *Judge*, he will *save us*. When God saved Noah, and his Family from perishing in the waters—and when these waters receding from the mountains, left their green heads visible ; the Raven was sent forth, but returned not again. The Dove was sent out, but returned again, bearing in its beak an olive branch. These figures seem extremely striking. The Raven was ordained of God, an

emblem of uncleanness ; this leaves the ark, and returns no more. The Dove was the *figure* of the *spirit*, and the *olive* of *peace* ; the Dove returns with the olive branch. Thus we see from this saved family with whom God established his covenant, embracing all flesh, uncleanness departed no more to return ; but the *spirit* with *peace*, returned to abide with them. The Bow, also, was a most striking *figure* : Had the Bow been reversed, it might, in figure have portended ill to the inhabitants of the earth ; for should arrows be shot therefrom, they would point to us, but in the position in which it was seen, should arrows be shot therefrom, they must pierce the heaven. Accordingly we hear the spirit of the Lord saying, by the Prophet Isaiah, *My sword shall be bathed in heaven*—which heaven itself is made use of as a *figure* of the *only wise God our Saviour*, in the Parable of the Prodigal Son. *I have sinned against heaven*, said the Prodigal.

When Moses fled from Egypt, and, keeping his Father-in-law's flock at the back of the desert, came near the Mount of God—he looked and behold a bush burned with fire, and was not consumed. *The day of the Lord shall be revealed by fire*—The Baptism of the Holy Ghost is a Baptism of fire, but the fire may be in the Bush, and the Bush burn with fire, and not be consumed.—God shall sit on the people as a refiner's fire—the refiners fire is not to *destroy* the *metal*, but to *purify* it.

In fact the *best* things in the visible heavens, and the earth, are made use of by the faithful Creator, to represent himself in his various characters of CREATOR, REDEEMER, and PRESERVER—In the character of a Redeemer we find

Immanuel

Immanuel under the *Figure* of Adam—The first Adam being a *Figure* of the second, and the Redeemer condescending to exhibit himself in the same character, leads us to expect as much *in him*, as to *life* and *death*, as was in the first Adam. Did all the human race die in the first Adam? Even so they did in Christ the second Adam. Did all the human race live in the first Adam? And had he continued to live, would they have lived with, and in him? Even so in Christ, the second Adam, shall all be made alive. Does all of human nature bear the image of the earthy fallen Adam? Even so shall they all bear the image of the heavenly Adam. *For this corruptible must put on incorruption—and all must be changed.*

The Redeemer is emphatically stiled the *Head* of every man. This is a very striking figure indeed; though the Head is one member, yet hath it greatly the pre-eminence; in the Head is contained the *light* of the whole body; every member in itself is *darkness*—but light in the head. In the Head is contained the *hearing* of, and for the whole body; every member of the body in itself is *deaf*. In the Head is the *speech* of the whole body; every member of the body is dumb in itself. In the Head is the sense of smelling, and tasting for the whole body; no member of the body has these faculties in themselves. In the head is placed the common sensorium, which feels for the whole body; and though the sense of feeling is common to each of the members of the body, yet the Head feels first—and feelingly thinks for every member—Whatever, therefore, the Head is to the body in a natural sense—we are directed by this speaking Figure, to believe the Redeemer is in a spiritual sense to the fulness of his

body; he is the *Light of the world*. The Light of the body is the eye. *The wise man's eyes are in his head*—We are *Light in the Lord*. Jesus speaks for us, *Father forgive them*—he is the mediator between God, and man—he maketh intercession—he speaks for his body. He, by the grace of God, *tasted death for every man*—he *tasted* for his body. Is there something excellent in fraternal affection?—Jesus is the *first born* of many brethren, the *Brother* born for adversity, and destined to redeem the lost inheritance. For as much as the children were partakers of flesh and blood, he also himself, likewise took part of the same. *I ascend, faith our elder Brother, unto my Father, and unto your Father; Have we not all one Father?* Is there something charming in the character of Friend? Jesus is the *sinner's friend*, and the friend that sticketh closer than a Brother; the friend of the otherways friendless; the friend in need, in him, is united the characters of, *lover, and friend*; and so fervent his love, that many waters could not quench it, nor all floods drown it; his love for a lost world, was stronger than death.

Is sin considered under the figure of a disease, and are all infected. The only wise God our Saviour, is the *Physician* of great value; he *heals* backsliding. Do Physicians use medicines? *With his stripes we are healed*. Do the nations still remain disordered? *The leaves of the Tree of Life, shall be for the healing of the nations*. Are the fallen race presented under the Figure of sheep going astray? He that made them, makes himself known under the figure of a *Shepherd*, and of the good shepherd, who laid down his life for his sheep, when he, by the grace of God, *tasted death for every man*. Some part of the ransomed race being enabled to hear his voice, and delighted therewith, follow him, and

will not follow the voice of a stranger ; these form a fold, and go in and out, and find good pasture ; the rest of mankind not knowing him, wander still in the wide waste wilderness, where there is no way of peace ; but these also, saith the shepherd of Israel, I must bring in, that there may be one fold ; for blindness in part is happened unto Israel, until the fulness of the Gentiles be come in, and, so all Israel shall be saved ; for God hath concluded them all in unbelief that he might have mercy upon all. Are the sinners of mankind represented under the *figure of wood trees* ? The *God of our life* is held forth to us under the *figure of a fruit bearing tree* ; as the *apple tree among the trees of the wood, so is the beloved among the sons*. Are the best of men, in themselves considered as a *Brier*, and *the most upright, sharper than a thorn hedge* ? The Lord our righteousness is presented to us under the *figures of the green Fir Tree*, and the true Vine. The balsam of the former, is known to be cleansing and healing, and the fruit of the latter, extremely cheering : It is the fruit of *this vine*, that maketh glad the heart of God and man. Are the children of men said to be led captive by an adversary ? The Saviour of all men, as the *friend of the captives*, and stronger than the foe, is represented as the leader of captivity captive. Are the people *blind* ? This divine Leader, *will lead the blind by a way they know not*. Is the grand adversary represented under the figure of a *strong man armed*, holding his goods in safety ? The grand *friend* of sinners is manifested under the *figure of a stronger man, binding this potent foe*, and spoiling his goods. Is the *foe of our nature* said to be a roaring *Lion* seeking to devour ? The *friend of our nature*

ture is known under the *figure* of the *Lion* of the Tribe of Judah, and coming from heaven to earth to *seek*, and to *save* that which was lost. Is our adversary represented as the *Prince* of the power of the air? Our friend is called the *Prince* of peace. We are told that the seventh Angel poured his vial into the air, where the Prince of darkness held his power---immediately there came a great voice out of the Temple of heaven, saying, it is done!

Is the grand *Adversary* called the Deceiver of the nations? The *Friend* of fallen men, assumes the character of a *Teacher*. For it is written, *they shall be all taught of God; for he will take away the face of the covering from all people, and the veil from all nations, and the earth shall be filled with the knowledge of the Lord.* But, time would fail to point out the wonderful council of our God, revealed in the *figurative* language of revelation. On some future occasion, we may, probably, pay more attention to this important subject.---Did we need, for the confirmation of our faith, any additional aid from the traditions of men, we could produce a cloud of witnesses from the most reputable names of ancient and modern date, who, in a great part of their writings, preaching, and praying, confirm the truth delivered to the Patriarchs.---If it should be said, these great names deny it also, we can only say, *there is no stability in their times*---There is yea and nay with them, but there is no yea and nay with God. Their yea then we may depend on. The Calvinists affirm that all who the Saviour gave himself a ransom for, must be eternally saved; for, they very justly add, the purchase of a Saviour's blood cannot be lost. The Armenians affirm, that Jesus gave himself a ransom for all, that he died for the sins of

the whole world. Blessed be God, they are both right ; and they both *pray* for the *salvation* of *all men*. If they differ from us then, it is only in this—The Believer of God's Truth *prays in faith, nothing doubting*. The Unbeliever prays—but *not in faith*, and is either *assured his prayer will never be answered*, or is always doubting.

On the whole---we are instructed to believe there is a Supreme Being, who is infinite in wisdom, power, and love ; that he *has* done, that he *does*, and will *continue to do*, throughout the wide circle of his creation, *as seemeth in his sight good* ; and we may rest assured that, what in *his sight seemeth good, is really so*. He that believeth this, entereth into rest, Why should we be afraid, and forget the Lord our Maker, who hath assured us, that the *wrath of man shall praise him, and the remainder he will restrain*. Surely the God who made the world, knows how to govern it. Let us then attend to the cheering voice of the spirit, which directs us to *cast all our cares on God, assuring us that he careth for us*.

The present, is indeed, a most alarming, and eventful period of time ; it seems as if we now heard the wonder working power, saying, *Remove the diadem and take off the crown. Exalt him that is low ; and abase him that is high. I will overturn, overturn, overturn, until he come whose right it is, and I will give it him*. If the *King's heart* is in the *hand of God*, so that he turns it as rivers of water, whether he will ; surely the hearts of the rest of mankind are equally under his controul. If the God of Providence pays so much attention to sparrows, that one of them cannot fall on the ground without your heavenly Father, surely he will

will be much more attentive to his own immediate offspring, the very hairs of whose head are numbered.

Let us then, who profess to live by faith on the Son of God; who are assured he has all power in heaven, and on earth; hold fast the profession of our faith, without wavering; evermore persuaded of his faithfulness, who has promised that in the SEED, which is Christ, all the families of the earth shall be blessed. But let us not, as believers, be impatient; *he that believeth must not make haste.* Let us quietly wait, and patiently hope for the salvation of God; and, while swarms of human insects are buzzing round us; and, like the fly on the chariot wheel, calling on us to see what a dust they make, let us be thankful that, we are favoured with some small degree of acquaintance with the greatly gracious Being, "who rules and governs all his creatures, and all their actions; and who is able, and willing to bring good out of evil. Let us patiently endure for a little season the storms of this tempestuous state, reflecting, for our never failing consolation, that we are blessed with a Pilot, who will never give up the helm; who said, when thou passest through the waters I will be with thee; and will soon bring his ransomed, with triumph, into the port of eternal rest and blessedness; where the wicked, from within, as well as from without, will forever cease from troubling, and our ransomed, wearied souls, find undisturbed repose; ever singing as we advance,---

" This God is the God we adore,
 " Our faithful unchangable friend;
 " Whose love is as great as his power,
 " And neither knows measure or end.
 " It is Jesus, the first and the last,
 " His spirit shall guide us safe home;
 " We'll praise him for all that is past,
 " And trust him for all that's to come."



E R R A T A.

- Page 26—Third line from the bottom, for world, read world's;
51—Fifth line from the bottom, for Hab. read Habakuk.
54—Thirteenth line from the bottom, for Ezek. read Ezekiel;
59—Last line, for Jer. read Jeremiah.
64—Last line, for fragment of system, read fragment of a system.
68—Fourteenth line from the bottom, at men, there should be
a comma, and we, begin with a small letter.
72—4th line from the top, read is in the given son.
——1th line from the top, It is not then the believer of
this gospel of the ever blessed God only, we are bound
to love, but the unbeliever also.
82—Twelfth line from the top, for Son, read sun.

AT 125A

THE NEW CHARTER

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